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THE FINDING OF THE HOLY GRAIL G. ALEXANDER PHARE, TORONTO, ONT.

Against the lowering, blood-red sky a great cross stood out black and foreboding, where on the hill Golgotha, as the lurid and fretful sun went down, the crucified Christ hung. All was hushed and still and dim. The creeping shadows were darkening all things, as though they would blot out the sight of an infinite tragedy. Against the night the broken body showed out white and pale, save where from the wounded side the blood dropped slowly, slowly.

Within the city Joseph of Arimathea sought audience of Pilate. Seven years a soldier was he, and no other guerdon would he ask of his service but only to take down the body of the Saviour from hanging on the cross. The boon seemed full great when it was granted him, though it seemed to Pilate but a little thing; for he supposed that Joseph would have dragged the body shamefully through Jerusalem, and then have left it in some mean place without the city. But the good soldier was not so minded, but rather honored the body as best he might. In the Holy Sepulchre he laid it and kept it safe, with the Most Holy vessel called the Grail, wherein they that believed on him received with awe the blood that ran down from his wounds when he was set upon the rood.

The morning sun rose upon a sepulchre in the rock, and an empty cross—blood-stained and accusing.

And the next sun showed weeping women about the closed tomb, and the empty cross—its arms outflung in its eternal appeal.

And the third day found the stone rolled away from the mouth of the cave, and shining ones sitting—one at the head and the other at the feet, where the body had laid. For the body was gone, and with it the Grail. And this message gave the shining ones to those who asked—that when men should have purged from their souls the stain that they had laid upon them until untold generations; when mankind should have shown themselves of the mind and spirit of Him they cast out and slew; that then, and not till then, should the sacred vessel return to them. And such is the story of the Holy Grail.

* * *

In distant Caerlon, Arthur the King held his court of the Table Round. Noble and puissant men were these three hundred and three score knights and six that composed his household, banded together;

In that fair order of the Table Round,
A glorious company, the flower of men,
To serve as model for a mighty world,
And be the fair beginning of a time;
To break the heathen and avenge the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it.
To live sweet lives in purest chastity,
To love one maiden only, live for her,
And worship her by years of noble deeds.

Never, perhaps, has the world looked upon a body of men living under such high aims and ideals. They have left behind them the record of chivalry and purity and truth—of a very fragrant and tender humanity in their strivings after godhood; which will not be forgotten or allowed to die away so long as a child remains to sit upon his father's knee and hear the stories of Sir Lancelot and Sir Galahad and Sir Torre. They lived and strove towards one single end—these three hundred and three score knights and six that made up the Table Round. They cared not for wealth nor for ease nor for glory. To them had come down from old Palestine to far Lyonesse the story that when men should have purged from their souls the stain that they had laid upon them until untold generations, that when mankind should have shown themselves of the mind and spirit of Him they cast out and slew, that then should the Holy Grail return into their keeping. And for this they lived in chivalry, and mayhap they came closer to their end than they know. For to some of them the vessel appeared, says the chronicle, in five ways that one ought not to tell—the mysticism of the five showing the weakness of humanity towards the things that are divine. But though it was always intangible and spiritual, yet they saw it and knew that their striving was not altogether in vain. And such is the story of the Holy Grail.

* * *

Ever since then, all down through the pages of history, you will find men in search of the spirit of the Grail. You will find it in the memory of the Vikings, who went down to the sea in their great galleys and harried Europe from their own fiords to the placid shores of Africa—their helmets flashing, their broadswords swinging, their huge axes whistling through the air like the swish of a whip, their throats belling like a great hound's when the fighting madness came upon them. There is the memory, too, of their great dead fighters

who were laid on their flaming galleys and wafted out to sea on their journey to the majestic Valhalla of heroes, where there is ever great carousal and the singing of sagas and the clang of armour as Thor and Odin move on their gigantic thrones. You will find it in the memory of the Crusaders, where under searching eastern suns Cross met Crescent and Christian fought Saracen in one more attempt to "Break the heathen and avenge the Christ." You will find it in the low-voiced chanting of cowed and sandalled monks at prayer, and in their vesper hymns as the sun cast long shadows along the dusty cloisters. You will find it in the story of one in black armour who, upon the field of battle, picked up a helmet bearing the motto, "I Serve," and made it his own. Wherever you find great hearts, there also will you find this same eternal quest. For such is the story of the Holy Grail.

* * *

The Table Round is gone, ancient Lyonesse has passed into legend, and the Crusaders sleep with their mouldering swords beside them. Old Jerusalem fell a victim to all-conquering Rome, and lives only in the Jerusalem which has been built out of its own ruins. It is brought vividly before us today in the changing lights and shadows cast by the great war-cloud,—a strange link with a well-nigh forgotten past. The sword has entered into her own soul and recalled to us the glory, the passionate idealism, the infinite opportunity, that once was hers. Past and present meet on the shifting kaleidoscope of time when British troops guard the tomb where once the Roman soldiery surrounded the body of the crucified Christ. One wonders whether those who stand within reach of where the Holy Grail once rested know aught of it within themselves; how much of its spirit—the spirit of the Table Round and the Crusaders—remains, or shall be revealed in the awful cleansing of war. In this new purging by fire how much of the old is going to come through the test?

Before the sudden events of August of 1914 we were most decidedly satisfied with ourselves. Never had there been so many ententes and treaties and agreements, never such a feeling of security, never such an assurance of safety, as then. Our philosophy was following along similar lines. It leaned back in its easy chair and regarded Nietzsche with languid toleration. It robbed itself in purple and fine linen and left its armour behind. It expressed itself in the insipid garrulity of Chesterton and it admired the licentious yearnings of Whitman without appreciating his power of vision. Its jaded palate relished the indiscriminate cynicisms of Shaw until we were in danger of making our entire meal of hors d'oeuvres. Our religion was well-nigh dead, and we had all but forgotten that the Holy Grail ever rested with us. And then the war cloud burst, and our men went out to find their own souls.

And now we can look back and say that they have not sought in vain. For a new spirit is with us, a spirit that has risen out of our darkness to lead us into the light. And to reach that light we have to pass mile after mile of the little wooden crosses that tell the world that here lies a soldier who died in defense of the great things that he only partially

realized. Yet his partial vision was sufficient to show him that the new spirit was worth dying for. "Pause," reads the inscription on one of their field cemeteries. "Pause, ye who pass by, and tell England that we lie here content." Pregnant as it is with an infinite pathos, it marks an indomitable faith that is based on a solid, unshakable knowledge; on an actual virile proof that stood to the death. It is not a religion, this new spirit, it has not yet found itself as a religion, but it is the basis of all religion none the less. It is the purging away of the dross and the leaving only of the great primal things that are as old as the sun and yet as new as the sunrise. It is not only a mass influence, it affects the men individually, and every man is seeing his vision with his own eyes. It cannot be kept down, this new spirit of brotherhood and service, this spirit of self-sacrifice which leads men, all unconscious, into deeds of the most sublime heroism against the enemy and into acts of exquisite tenderness towards a wounded comrade. It is too big, it is too vital, it is too comprehensive in its simplicity and in its appeal for any to deny it. It is no respecter of persons nor denominations nor dignitaries, it cannot be kept within the covers of a book nor subjected to the boundaries of forty-nine articles. The men themselves realize that it cannot be denied, and from within the sound of the guns comes the most clarion challenge that could be flung out:

"In Flanders fields the poppies blow
Between the crosses, row on row
That mark our place, and in the sky
The larks still singing bravely fly,
Scarce heard amidst the guns below.
We are the dead. Short days ago
We lived, felt dawn, saw sunset's glow,
Loved and were loved, and now we lie
In Flanders fields.

"Take up our quarrel with the foe.
To you from falling hands we throw
The torch—be yours to hold it high:
If ye break faith with us who die
We shall not sleep though poppies grow
In Flanders fields."

Without a note of uncertainty, clear as a bugle call on frosty air, the challenge rings out dominant and demanding. They have found themselves, they have found that which makes life a little thing but living a very profound one; which makes death a small matter, but the way of one's dying a very great one. And because they have found it and lived it out they can say, "Pause, ye who pass by, and tell England we lie here content."

And as they lie there "until the angel calls them," each in his narrow bed of mother earth; each rough-carven wooden cross re-echoing the eternal appeal of the one which stood out against the sky at Calvary, each one a modern Crusader dead for honor and chivalry—we wonder whether the new spirit of sacrifice by service is not the spirit of which the shining one spoke when he said, "When mankind should have purged from their souls the sin they had laid upon them until untold generations, when mankind should have shown themselves of the mind and spirit of Him they cast

out and slew, then, and not until then, should the sacred vessel return to them." We know now that, like the Knights of Caerlon, despite the weakness of humanity, they have

seen visions of it. Certain it is that they died with their eyes toward it—we believe that they laid hold of it at last.

And such is the story of the Holy Grail.

"He Is Not Here"—First Easter Message

Rev. Arthur Pierce Vaughn, D. D., Nashville, Tenn.

Text: "He is not here." Luke 24:6.

Earth's most famous shrines of pilgrimage are spots esteemed sacred because they entomb the ashes of those great ones whom myriads of fellow mortals have revered, followed, loved and crowned, held in deathless memory, and often worshipped—sacred, because the honored dead are there.

One heaven-tuned, rare day of June, letter-perfect to the poet's song, we made the delightful river journey down the Potomac from the city of Washington to Mount Vernon; and all the hours of the day were crowded with interest and emotion, because of the memories that dwelt in the one-time dwelling place of the man who, above others, guided and safeguarded the establishing of our country's independent government. Everywhere around the estate are preserved the relics and possessions of the one once master there, and all are interesting; but the chief emotion, the deepest reverence of every American focuses upon the simple tomb. All that is material, all that the earth could hold of the nation's "Father" is there.

Beyond the Rio Grande, where it wears its deep canyon through the multi-colored mesas of New Mexico, the weathered ruins of ancient Puye surmount the high cliff, burrowed with the human warrens of a considerable city. Populous for centuries, then abandoned more than a thousand years ago, the cliff-dwellers had kept the secret of their burial places well. Archaeologists had excavated much without solving the riddle, when one summer a decade ago an exploring party located the Puye cemeteries, and carefully took out many skeletons for scientific study. But the crumbling dust and bone, the ashes of uncounted generations of men who inhabited the great cliff still rest undisturbed on the high mesa crest, looking out over the far wide sweep of the Rio Grande. The dead are there.

In the heart of the mountains of Peru the titan stones of Cuzco, city of the Sun-worshippers, are wearing to dust. Magnificent dreams those old temple architects had, and splendid engineers and stone cutters to embody them, directed by weird astronomer-priests who knew of solstices and sun declinations milleniums before scientists of our blood had even imagined them. Mighty terraces and giant stairways flung up the mountain side, and at the summit the sun temple, and back of it the burial place of the Sun-worshippers. With the passing ages the race had passed into oblivion. We do not even know to whom in blood and culture they were related. But on the summit of the Andes, behind Cuzco—their dead are there!

In perfect autumn weather, when flame was beginning to flush and flare over the maple forests, we made pilgrimages to Nara, the most ancient capital of Japan. Dark, cathedral-

columned groves of cypotomia, open glades and parks dotted with deer, lakes and lotus pools and wisteria arbors, and throngs of pilgrims, buying fairings in alleys of souvenir booths, or worshipping in the incense-laden dusk of enormous temples, constitute the ensemble of that great memorial shrine. To Nara yearly the emperor makes pilgrimage, attended by royal princes, ministers and councillors, to worship at the graves of the imperial ancestors, the gods from whom the Japanese believe themselves descended. The earliest historic emperors were buried there, and there still their spirits dwell; so delicate foods and rare wines and perfumes and reverent prayers are offered to them, the dead, entombed there.

Follow the westering sun to the hills of India and, at Agra, find the Taj Mahal, in beauty of structure the most splendid tomb man's hand has ever reared. The motive that called all its rare design and exquisite artistry into embodiment was the invariable motive—the presence of the beloved dead.

To millions of Buddhists the most sacred spot of earth is the great bell-shaped temple of Ceylon, where they believe, rests the dust of the heart of Buddha.

One morning as sunrise lined all the dome of heaven with burnished gold, we crossed the Nile flood at Luxor and urged our little donkeys out over the cultivated flat where Thebes once stood—Thebes of the Hundred Gates, that ruled the world. Up the face of the cliffs that rim the Nile plain we trailed, and dropped into the Valley of the Dead, with its utter solitude, empty of every living thing. There the Pharaohs had driven deep shafts into the rock heart of the mountains and hewn out secret galleries, where they should rest from age to age in mummied quiet. For safety in time of invasion they were hid more remotely, but found again; and now if you will you may see in Cairo the great Rameses and Seti, parchment faces and leathery hands exposed beneath torn mummy wrappings, dust that once ruled millions. Men that controlled the then civilized world are there among the dead.

Crossing to Europe, the Appian Way, leading from the gate of Rome out over the level plains, was an avenue of the princely dead. Here the Mistress of the World buried her nobles, her generals, her Caesars, and over them reared marble memorials. The marbles have been stolen or are crumbling, the walls are tumbling to earth; but beneath them still—the dead of Rome are there!

The English race has one Westminster Abbey, where kings have been crowned and kings have been buried; and there are buried the dead the nation delighted to honor—warriors, benefactors, dreamers, reasoners, statesmen and missionaries, poets, painters, singers—the notable, the loved. To Britain

Westminster is Westminster because her dead are there.

So we have belted the round globe, standing uncovered a moment at the famous shrines of five continents, and every mile of the way we have passed over unnamed dead. And all the trackless roadways of the seven seas have swallowed and hidden deep the dead of ages. The floors of the sea are very populous.

We live but a brief term of years, in one century three generations entering their graves. In one hundred years earth has three new outfittings of humanity, who inhabit it and use it, then go to rest in it. For unreckoned generations the tombs have been filling, until the cities of the dead outnumber a thousand-fold the cities of the living. There is no spot but that you may say, The dead are here!

How those still, narrow houses of death multiply in our own day! Five million new white crosses down the pocked fields of western Europe! Five million rough-fashioned crosses down through the marches of Russia and Poland, the mountains of Galicia and Greece! Other millions across the reaches of Armenia and Mesopotamia! And in the infested seas! How hastily earth's cities of death have widened their boundaries to receive vast populations, newly naturalized!

Since Cain and Seth, back in the world's first dawn, in strange inexplicable fear and amazement at death, buried their father and ours, Adam, the man who should have been immortal, who had right to eat of the tree of life, but sinned and died—since that first grave men have in unanimity been gathered to their fathers. Tombs ever increasing, and in every tomb the dead!

This invariable fate was shared by three men, who, one Passover feast, died at Jerusalem on the hill of execution just outside the city wall, under sentence of the Roman governor, Pilate—died as criminals. But, strangely, two members of the supreme court of the Jews took down the body of one of the dead from his cross, laying it in a new tomb in a private garden near Calvary. Watched by weeping women, they closed the door of that tomb, just as myriads of other tomb doors have been closed in all ages.

That tomb was occupied. Men knew that the dead were there, just as in every other tomb in all the vaults of time. The next day a Roman officer came with the governor's seal and affixed it on that tomb door, the power of Rome thus guaranteeing that the dead was in that tomb, and must stay in that tomb. Death was the penalty to anyone who should break the seal or take the dead away. So Joseph's tomb joined that somber multitude of tombs in all ages in which, without exception, the dead are found.

Then a new dawn breaks with the sweet glory of spring, the music of bird-song, the fragrance of lilies, and as the light comes into Joseph's garden troubled women find an open tomb, and a white messenger with a word never spoken in any other of mankind's innumerable tombs—this word: "He is not here!"

Not here! But in every clime, in every zone, the dead are permanent, unchanging tenants of their narrow houses; in Nara tombs, the fine dust of myth-clouded emperors, the gods of Old Japan. In Ceylon, Buddha's heart wastes in its jewelled urn. By the Nile, pitch-swathed Pharaohs lie in imperishable sleep. Above Cuzco the sun worshippers rest on their mountain top as centuries pass. The dead are there! Only in Joseph's garden a tomb is empty, and an angel saying, "He is not here!"

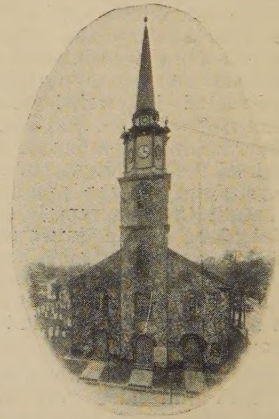
The mourning women were frightened and speechless. His closest friends marveled and disbelieved. How could the inevitable rule of death be broken? Priests with much money taught soldiers under death penalty to say that disciples had stolen the body from the tomb while they slept. But the angel said on, "He is not here! He is risen!"

It has been and is the imperishable faith of the church throughout the Christian era that our Lord, having risen as the first fruits from the dead, entered as our pattern and forerunner into mansions of greater glory prepared for him, and likewise for us all. "Because I live ye shall live also," he said. First fruits promise a complete harvest to follow. We are the next; we, the dead, that have peopled the tombs of the ages; we, the dead, shall awaken!

I look on to another miracle morning—distant? Or near? It will be at dawn again, I think, when light is reborn after night. It will be spring, sweet with flowers, sparkling with dew, when life returns out of the earth, when "creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

On that new greatest Easter morning every tomb in every land shall be open to the dawn as Joseph's was, by the same divine power. And over every tomb and the flashing waves of the seven seas the resurrection angel shall stand again, and shall say of us, every one, the same words: "He is not here." Those places that have known the dead shall know them never more.

This is the certain faith of the believer; this is the great hope of Easter morning.



Reformed Protestant Dutch Church of Flatbush

Paying The Church Debt—To God

William H. Leach, Alden, N. Y.

Some time ago, at a prayer meeting, the few who were there discussed the reason for the lack of interest in that spiritual service. A very keen man set the group thinking by saying, "This church is too prosperous to have any need of the prayer meeting."

He had called to mind the common thought that the church is the best spiritually when it is in debt financially. The comment struck us forcibly, for in the past year we had paid off a debt of long standing and the church was in the best financial condition it had been in its history. All the financial reports showed big gains.

There is a great deal in the belief regarding the material debt and the spiritual prosperity of the church. And yet it does not go deep enough to establish it as a vital principle. It is a natural conclusion of a commercial age. But even if a church pays its financial obligation and pays thousands of dollars for its annual budget it has not paid its debt. It still owes God. And God cannot be paid in dollars and cents. Indeed, it may be that we are wronging God in making the objective the raising of money that we may have spiritual prosperity as a by-product.

An old man who was my tutor in the early years of the ministry had some strong convictions concerning the amount of time a minister should take to raise money.

"If you preach thirty minutes devote twenty-five of it to telling what the money will do and only five in direct appeal. Never let the money eclipse the purpose for which it is being raised."

From observation and a limited experience the writer is convinced that the old man was right. It is the easiest thing in the world to get money when you first get loyalty. But it is hard to get it when the vital factor is ignored. Ministers have killed churches by clamoring money, money, money, when they might have had money in abundance if they had started to work on more spiritual forces and taken money as the by-product. Alexander Hamilton had little difficulty in securing money to finance the young republic, but very wisely he made his big purpose the protection of infant industries and the money came without insurrection.

Where churches are in shape to do it, it would be better to emphasize the indebtedness to God which is to be paid in some other coinage than gold. It may be easier to get the money, for in this day people understand the law of money. They are familiar with it. It is the simplest way to express consecration. It is a necessary way to express consecration. But it is not necessary for a church to be financially in debt to stimulate interest.

Attendance and Membership Goal.

Some churches are attempting to pay their indebtedness to God by increasing attendance at services and the membership of the church. It is more spiritual to bring another person in touch with the church than it is to bring one's dollars. It is a harder thing for the average person to do.

Sherwood Eddy reports a unique plan used by Christians of Canton, China, to secure attendance at one of his lectures. When he came to the door of the hall the usher demanded a ticket. "But," said Mr. Eddy, "I am the speaker." But the usher insisted that the speaker was not exempted from bringing a ticket. Now the ticket in this instance was not a piece of cardboard, but a person. Mr. Eddy had to go back across the river and secure Dr. Sun Yat Sen, former president of the Republic. He brought him as his ticket and was admitted to the hall.

The Presbytery of Buffalo has assigned definite quotas to each of its churches for the Easter ingathering. Twelve and one-half per cent of the total membership is the goal. Many churches would find it easier to increase contributions by that amount, but the scheme is placing the emphasis upon a more spiritual quality. In the church of the writer a list of prospective members is made out and through the group organization these people are invited to social occasions and services which will be apt to interest them. Then at Easter time they are pressed for a decision.

The whole church can be put to work as well on a task like this as it can on a money-raising task. Each branch of the work can have its own quota. The average person may find it more difficult to understand this way of paying a debt, but it is worth trying.

Educational Substitute.

Other churches will find it possible to substitute campaigns of educational efficiency for money campaigns. Despite of all of our modern methods of education the average Sunday School will stand improvement. And many churches have expressed slight sympathy with the schools of their own organization. Too often the educational work is considered as a sort of side line. If the whole church could be brought to see the debt of religious education it owes God we would produce better Christians than we are doing at the present time.

The plans would include a course of teacher training. A friend of mine who is the pastor of a church that has the reputation of being intellectual confessed a startling thing a few weeks ago. A teacher of juniors came to him with a question. One of her pupils had asked if Jesus Christ was Roman Catholic or Protestant. She could not answer him. Yet this Sunday School has a reputation of unusual efficiency. Is it an isolated instance or is it typical of the educational situation?

There is need of missionary education. Missionary societies have accomplished a great deal, but there is a large place left for systematic study. Many churches are finding this possible at the usual time of the mid-week service. Lafayette Avenue Presbyterian Church, Buffalo, is a good example. First the people meet for a luncheon. At the regular meeting hour an assembly for devotions is held. Then the people go to their respective classes for missionary study. The groups are not allowed to become too large for educa-

tional efficiency. In the smaller churches only one class may be possible. But there is a great demand for serious study to learn concrete facts and principles. The minister who develops the spirit of study will build a solid church for the morrow.

Classes in stewardship may well come in these plans. Some denominations are including such courses in their graded Sunday School lessons. But good texts are secured through the missionary agencies. The Continent has recently published the story of a man who had attended church all his life and never learned the Christian principle of ownership until he attended a class where stewardship was being studied.

The by-product of all this work will be shown in increased interest and contributions without the embarrassment of direct appeal.

Community Service.

Some churches are so situated that they can pay their debt to God best by specializing on community or social service. This is a much talked of field, but rules as yet are somewhat hazy. Running a moving picture show on Sunday night to appeal to an already over-churched and pampered people is not social service. If the show is given to attract an unchurched element and used as a medium to some thing greater it may be placed in that category. One minister has explained that he uses moving pictures because the foreign population which cannot understand English can understand pictures.

The following are suggested as things for a church that wants to pay its debt in this form of service. They are taken from much literature upon the subject:

1. Church federation for purposes of evangelism, religious education and social service.
2. Arousing the Christian conscience that it may interpret religion in terms of industry, housing, health, education, recreation and other common experiences.
3. Americanization work with foreign elements. This would include the establishment of social centers as a common meeting ground for old and new Americans.
4. Establishment of open forums for discussion of social, ethical and religious problems.
5. The creating of a forward look into the city's future. Plans should be a century long. If there is prospect of the city's growing, plan it may be a Christian city.

Now we are aware of the fact that the church that takes one of these substitutes for material debt may still have to conduct financial campaigns. But it will be beyond any criticism that its main object is money. And best of all it will have trained itself to think in other terms than in dollars.

It still owes God. That debt will never be paid. But least of all can it be paid in dollars. Churches should be educated to think of themselves as deeply in debt—not alone for the church building or the new organ, but to God for his love and his mercy. When the lesson is learned it will not be necessary for the society to be mortgaged to secure the spiritual prosperity.

CHARTRES.

This place first appears as a town called Autricum, whose Gallic inhabitants bravely resisted the Roman armies of Julius Caesar. Situated on a slight elevation in a wide and fertile plain, it has been a coveted military position for many centuries. The armies of the Romans and of the Normans, of England and of Prussia (in 1870) have invaded and pillaged the town. In the intervals between foreign wars there were civil wars, and local rioting. The cathedral was plundered and profaned by the Jacobins in the Reign of Terror. As Chartres is 55 miles southwest of Paris it escaped the ravages of the Boche in the World-War.

The town has had connection with two famous historical personages. The young queen of Scotland, Mary Stuart, then betrothed to the French Dauphin, visited Chartres and was given a brilliant reception.

Henry of Navarre, Henry IV of France, after he had abjured his Huguenot faith and become a Catholic, chose to be crowned in the cathedral of Chartres.

The religious history of Chartres goes back to the days when the Druid priests, clad in white wool, marched in solemn procession through the forest, where the high priest cut with a golden knife the mistletoe from the sacred oak and distributed it among the worshippers. The oak forests have disappeared. The plain of La Beauce is covered with fields of golden grain. On the site of the Druid temple is now a Gothic cathedral.

There is a tradition that a Virgin Mother was worshipped in the Druid Temple. Whether this was a trace of some Oriental cult or of the Egyptian worship of Isis, or an echo of Isaiah's prophecy we know not. But when the Christian church rose on the site of Druid Temple, it was dedicated to the Virgin Mary, Notre Dame de Chartres. But this church saw many changes ere it developed into the present stately cathedral.

The church was destroyed a number of times, mostly by fire. The torch was put to it four or five times by the foreign invader. It was set on fire, once by lightning, once by the carelessness of workmen. Bishops and kings, feudal lords and pilgrims, united to furnish money for these re-buildings. Once the citizens of Chartres, men and women, harnessed themselves to carts and drew the heavy stones to the building site for the workmen.

At last the stately cathedral stood, a type followed by all later French cathedrals. But it has one peculiarity for a cathedral—its pavement covers no graves. There have been no burials within the cathedral.

The pride of the cathedral is its spires. There is an old French rhyme to the effect that if the perfect cathedral were ever built it would possess the spire of Chartres, the nave of Amiens, the choir of Beauvais, and the porch of Rheims. The "old tower" dates from the twelfth century and is solid, severe, massive. The "new tower" was built in the sixteenth century, and is delicate, highly ornamented with carving and tracery, airy and graceful.

James Russell Lowell's poem of "The Cathedral" was written as the result of a visit to the cathedral of Chartres.

Personal Evangelism—The Greatest Work in the World

Sherwood Eddy

It is a growing conviction with many that personal evangelism, or the winning of men one by one to Christ, is the greatest work in the world. Our modern life is so conventional, artificial and reserved that some of us have formed the habit of confining our personal relations to the trivial and material, and never get down to the eternal verities of the spiritual realities of life. This work may seem to us unnatural at first, but is it not rather our modern convictions and self-conscious reserve that are unnatural? To our Master, and to those who have caught his spirit and the manner of life, this habit of helpfulness is as natural as friendship, as sympathy, as life, as love. To learn it is like learning to swim. One stands shivering on the brink, paralyzed by his own imagination. There is no other way than to plunge in. Try it, and you will find, despite all your fears, that you have discovered a latent capacity, a primitive human instinct, not unnatural but simply undeveloped. "We grow by expression. What is not expressed dies."

Let us recognize at the outset that personal evangelism is not some arbitrary and artificial method of work, but the natural and inevitable method of life itself. A little thought will show us that all civilization, all science and human progress are based on this universal principle of the sharing of the privilege and discovery, upon the introduction of men to new values of life through personal testimony. We do not hesitate to recommend a good book or teacher or method to a friend; why should we be such moral cowards that we cannot tell this greatest piece of good news, or that we should be ashamed to introduce our friends to the great Friend of Man?

Why is this the greatest work in the world? It was the greatest work in the life of Christ, it was his one last commission, it was fundamental and primary in the life of the apostles, it has been the greatest work all down the nineteen centuries. It is the greatest in its objective. It aims at "every creature," and "the whole creation." It is the greatest in its success, because this is the method by which most men are converted. Is not the need of the hour in our Christian life to return to the simplicity of the early disciples in daily association with Christ, resulting in daily overflow to others, in an experience so vital and glowing that we cannot help sharing it?

1. This was the greatest work in the life of Christ. St. Mark's Gospel is chiefly taken up with Christ's personal interviews, his personal healing of men one by one, and his dealings with the twelve. He lavished the love of God upon obscure people, simple men and women—a man with an unclean spirit, Simon's mother-in-law, a leper, a paralytic, a publican, a man with a withered hand, etc.

When did he do this work? It was his first work and his last. From the call of the first disciples to the saving of a thief in his last hour of agony; from the carpenter's shop to the cross, always he was doing this work. Before he preached a sermon or worked a

miracle he began the establishment of the kingdom of God on earth by calling the first five disciples, one by one. There was a simple word of witness, personal contact with Christ, and the newly won disciple goes out to win another. John the Baptist points Andrew to Christ, Andrew finds his brother Simon. Jesus calls Philip in a personal interview. Philip brings Nathaniel with the simple testimony, "Come and see." Thus the work of the kingdom began with personal evangelism.

Where did he speak to men? Everywhere, in the temple or the synagogue, in the crowded city street or open fields, in mountain or desert, in the town or in the boat upon the lake, in private or in the midst of the multitude; everywhere he was dealing with men one by one.

To whom did he speak? To rich and poor, high and low, wise and ignorant. To Pharisees and Publicans, Sadducees and harlots, to men and women, to a ruler, Nicodemus, or a sinful woman by a well, to a rich young ruler or a poor blind man, to rich Zaccheus or an out-cast leper, to a Pharisee at his table or a woman in sin, to Jews, Gentiles, Samaritans, Greeks, to all. He could have said, "The world is my parish."

2. Personal evangelism and our responsibility for service were central in Christ's teaching. He said that we were all as salt, as light, as a city on a hill. Salt is to be scattered to give its savour to other things. He said that we were as light to shine. That is what light is for. That is what we are for. He said we were a city to be seen by all men. Non-Christians do not, for the most part, read our Bibles or tracts nor enter our churches, but they search our lives. Our character is our message. We are the epistles of Christ, known and read of all men. In Hyderabad one humble Christian has started a society known as the "City of God." All its members witness for Christ and win others to him.

We are his witnesses. A witness is to tell what he has seen and known at first hand. Christ said we were to be **fishers** of men; we are as **rivers** to overflow in blessing to others. He said we were **branches** to bear fruit. It is not the tree which bears the fruit but the branch. Christ has no lips save yours through which to speak to some.

How often we have left the work of the church by proxy exclusively to the pastor or to the preacher, when every true Christian should be a worker.

Christ taught us of the personal nature of God as our Father, of the personal value of each individual as his child, and of the personal responsibility of each individual and of the whole brotherhood to win others and live in right relations with them.

In the central depths of our being we are alone; we are born one by one, we shall die one by one. We sin alone, we suffer alone. Henry Drummond says: "The power of the individual, the respect due to one human soul—this is the great truth for churches, for armies, and for empires. Men, not masses, have done all that is great in history, in

science and in religion. The New Testament itself is but a brief biography. It is just this truth which we require to be taught again today—to be content with aiming at units.

"Individual work is almost a lost art. We have spoilt ourselves by thinking to draw thousands by public work. We have forgotten the simple way of the founder of the greatest influence the world has ever seen. In small groups of twos and threes he collected the early church around him. One by one the disciples were called, and there were only twelve in all. It is the duty of every man to be moulding souls around him. God offers man the glory and honor of sharing his work, as a fellow-worker with God.

"Many men study men, but not to sympathize with them: the lawyer for gain, the artist for fame, the actor for applause, the novelist for profession. Shall there be none to do it for man's sake—for God's sake?"

3. This was Christ's last command. Four times he repeats his last commission. Indeed it was apparently his only command after he rose from the dead. When he met them on the first night he said: "As the Father has sent me even so I send you." When he met them in Galilee he told them to make disciples of all the nations. When he met them for the last time, over against Jerusalem, his command was: "Ye shall be my witnesses unto the ends of the earth," and to individuals, like Simon, he presses service as the test of their love and loyalty: "Lovest thou me? Feed my sheep."

4. This was the greatest work in the life of the apostles. They refused to turn aside from their high calling for the serving of tables, saying, "We will give ourselves to prayer and the ministry of the world."

The Apostle Paul was himself won by the personal work of the living Christ: "Saul, Saul, why persecutest thou me?" Ananias was sent to finish the work and finally win him. Saul instantly begins to witness for Christ, and down to the last verses of the Book of Acts he is still working with men one by one, even in his prison cell. He is always on the look-out for young men, a Timothy, a Titus, a Silas, a Mark, a Luke, or a runaway slave, Onesimus.

5. This has been the greatest work of all down the nineteen centuries. Gibbon, in accounting for the rapid spread of Christianity in the Roman Empire, shows that the chief cause was the zeal of the early Christians, each witnessing to his friend or fellow-slave or fellow-soldier. By the second century it is estimated that one-twentieth of the Roman Empire had been won for Christ. The Roman writer Pliny complains that "the infection has spread through cities, villages and country districts." The Gospel was infectious, it was catching in those days. Justin Martyr, who had himself been won by the personal witness of a humble Christian, is able to say, "There is no race of men among whom prayers and thanks are not offered in the name of the crucified," while Tertullian says, "We are but of yesterday, yet we fill all your cities." In the fourth century St. Augustine is won through the prayer and work of his mother and the personal dealing of Bishop Ambrose.

As soon as he becomes a Christian he wins his friend Alypius and then Nebridius, who in turn wins his whole family. Chrysostom was won by the personal work of Bishop Meletius. Apostles and Bishops counted this their greatest work in early days.

In the fifth century Patrick goes to Ireland and labors until it became known as "the island of saints." In the sixth century Columba goes to win Scotland. In the ninth century Anskar goes to evangelize Norway and Sweden. Cyril and Methodius go out to win the savage Slavs of Russia and the Balkans, until the Greek church today numbers more than a hundred millions. In the thirteenth century Francis of Assisi gathers about him twelve young men, and they go out in poverty, in joy, in song, winning men, until all Italy turns to them. In the sixteenth century Ignatius Loyola and Xavier with a group of eight students kneel in the little chapel in Paris to dedicate their lives to the service of Christ. Xavier goes like a flame of fire along the coasts of India and southern Asia, scarcely knowing the language, yet living with the poor fishermen, sharing their food and their life, so pouring out his heart in prayer and work that thousands turn to God. He won converts all the way from India to Japan, where multitudes were later martyred for their faith. We often cannot agree with his doctrines or his methods, but by his burning zeal he puts us to shame.

In the eighteenth century Zinzendorf, with the Moravians, is burning out for God, saying, "I have one passion, it is Christ and him only." John Wesley was won by the personal work of the Moravian Peter Bohler. Wesley goes through England dealing with men one by one, organizing them into little groups and bands for vital life and service, until as the historian Green tells us, the very tone of English society was changed. Whitfield preached to larger multitudes, but he did not follow them in personal work and organize them in classes to win others. A single chapel in London today bears his name. Wesley dealt with men individually and knew personally more men, and was loved by more people, than any man of his day in England. Wesleyans and Methodists now number some thirty millions, and have not to this day lost the zeal for evangelism.

Christians who had been for centuries in India had fallen asleep and were not evangelizing their own country. God finally turns to England and finds a poor outcast cobbler boy, William Carey, who at the age of fourteen was profane and godless. He is won by his fellow-cobbler by personal work. Sitting at his cobbler's bench, with no opportunity for school or college, he masters in turn English, Latin, Greek and Hebrew, and then goes out to India to study Bengali, Sanskrit, Hindi, Marathi, Telugu, etc., until he and his pandits and fellow-workers have translated or printed the Gospels in twenty-four languages.

All down the centuries is not this the greatest work in the world, the winning of men one by one to Jesus Christ? Even great preachers like Phillip Brooks say, "The Gospel is addressed to individuals. Its purpose is the salvation of men. All successful preaching talks

to individuals;" while Henry Ward Beecher, with his remarkable knowledge of men, could say that his greatest audience was an audience of one.

Is not this our greatest need, to return to the simplicity, the zeal and the method of personal evangelism of the early days? Every true Christian is a living witness and an argument for Christianity. Every nominal Christian is a dead weight, a drag, a hindrance, a curse to the cause; an argument against Christianity. Is there not a crying need that we turn from things to men? If personal evangelism is the greatest work in the world let us practice it. If we believe in it, let us believe it enough to do it.

6. Hindrances to personal evangelism. We admit that the winning of men was the great work in the life of our Lord, that it was central in his teaching, that it was his last command, that it was the greatest work in the life of the apostles and all down the nineteen centuries. Am I then a living witness for Christ and a winner of men? If not, why not? If I got to the bottom and face the facts, it may lead me down to the hidden springs of character. If I am not a winner of men it is probably because of one of four reasons: ignorance, fear of man, lack of abundant life, or hidden sin.

Ignorance, or never having learned how. Some are not winning others simply because they have never learned the simple art of introducing men to Jesus Christ. This is the most natural work in the world if we can only return to the simplicity of the early Gospel, where each man told his friend and each new disciple in the joy of the new discovery could not help telling of the thing he had seen and heard.

Fear of man, and lack of faith in God. Many of us imagine that men will be offended if we speak to them about Christ or the reali-

ties of life. Our fear is usually subjective, born of inexperience. Men are made for God and are hungry for him, consciously or unconsciously. As Augustine said, "Thou hast made us for thyself, and the soul is restless till it rests in thee." Our fear is simply the result of inexperience or of unbelief. We often think of ourselves and the opinion of men instead of looking to him in faith.

Are we making men whole today or standing in helpless defeat saying, "Why could not we cast it out?"

7 Lack of Abundant Life. Some of us do not speak because we have no message. We have nothing worth passing on. If we ourselves are cold and dead we have no concern for others. If we are neither cold nor hot, but lukewarm, we will be self-centered and selfish (Rev. 3:15-20). Life begets life; abundant life overflows; happiness is contagious; moral earnestness is catching. If we have been with Him, "we cannot but speak the things which we have seen and heard." (Acts 4:20.)

Hidden Sin. In Acts 5:1-5, Ananias kept back part of the price. I also want the new life, but am I willing to pay the price? Or am I keeping back part of my heart, my time, my plans, my ambitions, my devotion, my service?

Let us each personally face this searching question, Am I a winner of men? If not, which of the four reasons mentioned above is the cause of my being a fruitless branch of the living vine? Once we have found the cause of our failure let us confess it, get right with God in our own lives and begin to work for men. Here is the greatest work of the world. It was central and fundamental in Christ's life, teaching and last command; in the lives of the apostles, and all down the centuries since. "Simon, son of Jonas, lovest thou me? Feed my sheep."

Commercializing Grief

By One Who Saw

Not long since a widow with a family of small children sat down to her writing desk and wrote a check from her scanty means to pay the minister of the church where she worshipped, for burying her husband, who, though not a member, was an occasional attendant.

The check was for ten dollars, and after she wrote it, she sat and regarded it fixedly. Through her mind flitted the gossip that Mrs. Weller had given twenty-five dollars under similar circumstances, and how close Mrs. Almy was because she had only given five. The minister's little girl had told it at school.

The widow's face grew a dull red and she tore up the check and re-wrote it swiftly, making it fifteen.

"There," she exclaimed, "that looks better and John's memory shall not be belittled more than I can help." Our pastor has three times as much to live on as I shall have—and it is none too much with the calls upon him. But his wife will not have to piece out by baking bread and doing plain sewing. Besides, she gets the wedding fees, and those are a good deal. It's right she should have them and

that people shall pay them. But—I—am—not sure that I believe—in commercializing grief!"

And the graying head sank down on the desk while the tears flowed. The note was duly written and the check enclosed. Then the widow bent to her task of taking up her double load that she might "Carry on" with as much cheerful courage as she could summon.

Two days later the mail brought her a delightful surprise note in reply. It was from the new pastor. First dropped out the check. She did not understand. The note read: Dear Mrs. Williams:—

Please let me thank you for the very generous check you sent in recognition of the little I was able to do when you were in deep grief. But you'll let me send it back, will you not? You see this is the way I feel about it.

I have assumed the sacred responsibility of serving faithfully as your pastor, the spiritual shepherd of this flock of which you are an integral part and in which your husband was much interested. Your children are church children—why shouldn't we do what we can when you need us?

My people pay me a salary that I may have time for all the offices which belong to my position. It belongs to me to do it and I am so willing to go where I am needed..

You may know that I was called to bury a member of a family which lives near you and that I accepted the fee offered. The reason was this: Those people have never attended our church or assisted our people in supporting it. They were strangers to me and evidently people of means. Their own self-respect demanded that I give them a chance to be reasonably independent.

Naturally I could not officiate at the burials of a large number of people outside of my own congregation without neglecting the work I have promised to do. Absolutely feeless funerals among strangers would soon give rise to perplexing problems.

For example, when I was called to attend the funeral to which I have referred, the burial was at some distance. In order to get ready for a special meeting soon to be held as the opening one of an important series, I had to hire a library expert to go and collect my facts

for me. It took the greater part of the fee. I didn't get what I wanted, and I missed a wedding.

Have I made it clear why I cannot commercialize grief of our own people and yet feel justified in taking remuneration from those who are not of our immediate family? However, that is left wholly to their wish and generosity. We try to do for all as the Master would wish.

I am coming to see you soon, and as we understand this fully, we will not need to refer to it. What I am anxious to know is, how I can help you bear your burden now.

Yours faithfully,

John Hammond.

And little Mrs. Williams' eyes misted and in her heart she murmured:

"Dear Lord, I'm so glad. Not for the fifteen dollars, for I know I could have made that up some way, but for thy church family and the love they have for each other, which means so much to me now. I'll try to bring the children up to be worthy of the church and you."

How a Preacher's Social Meeting Revived a Town

W. A. Carrington, Holland Patent, N. Y.

I read with very keen interest the article in the January number of *The Expositor*, "Why Is a Minister's Meeting," by Rev. William Osgood Rogers, in which, after criticizing the ordinary run of the Monday morning minister's meeting, he offered a constructive suggestion which I believe meets the situation in many places.

It is of an informal gathering on Monday evening of the wives and families of the ministers for real fellowship and refreshment and cites a place in which such a program is being actually carried out.

Were it not for the need which the out-of-town man feels for getting into the city once a month at least and his yearning to meet the brethren I am afraid the Monday morning minister's meeting would not be even the lame success that it is. Personally I feel with the writer that necessary work about the home to help the wife in her Monday morning function, getting out into the garden, with an occasional excursion to forest or stream is the real antidote for jaded nerves. In confirmation of his constructive suggestion I would like to recall an experience we had in a certain town in central New York some years ago. There were four pastors of us in town, one of them a retired Congregational minister. Returning from a ministers' meeting one afternoon, he was regretting the lack of harmony among the ministers in town when I, who was a new-comer, suggested why not make an effort to get together. Some objections were suggested, but he was willing to try. Accordingly an invitation was sent out for ministers and their wives to meet at our manse on the first Monday evening of the following month for a social evening. No organization was effected, but so

happy was the result that it was agreed to meet around at the brethren's homes once a month for social refreshment.

While the ladies were enjoying a delightful tete-a-tete in the other room over their knitting, we were exchanging good stories and experiences in the study until at the close of evening the hostess served us with some simple refreshments. Then after a word of prayer, in which all joined, we went home feeling that there was no fellowship like that between brethren in the ministry and no work so glorious as that of the gospel ministry.

Soon this new spirit of unity among the ministers got to be noised about town and the ground was thus quietly prepared for a greater spirit of unity among the people. When, therefore, in one of our gatherings we began to speak of the need of a thorough going revival, a brother was suggested with whom I had labored successfully on another field. This was in the early summer after our social gatherings had been going on all winter.

He came the following October and proved himself to be just the man that we needed. A glorious revival was the result which completely revolutionized the town, drove out the old spirit of infidelity, and made some notable additions to the churches which have been permanent in large part ever since. Nor did the work cease after the evangelist left, but the cottage meetings which he had established were continued in a union cottage meeting which met from home to home until the following summer. To this day that beautiful spirit of unity and its accomplishments are spoken of in that town with the most grateful appreciation.

We have not been able to exactly duplicate that experience since, but it is an illustration of what can be done and would in many places prove, I believe, a welcome substitute for the usual type of meeting.

Some Famous Prayers and Prayer Meetings

Frank Hampton Fox

Pentecost proved the importance of corporate prayer. The Scriptures supply illustrious examples of the achievements of private prayer. Abraham, "The Friend of God," built an altar wherever he pitched his tent. His prayer for a son, and his intercession for Sodom, usher us into the auditory of the Almighty, and we listen in reverential awe to a great soul presenting its petitions at the throne of grace. Moses on the Mount pleaded in broken accents for the forgiveness of Israel's sin concluding with the startling request, "If not, blot me, I pray thee, out of thy book which thou hast written." One of the most appealing pictures of prayer is that of the devout Daniel kneeling three times a day before the window open toward Jerusalem and pleading in spite of personal peril for the restoration of his people to the land of their fathers. In the New Testament Jesus presents the perfect example in private prayer. He also instructed his disciples in the necessity for corporate prayer.

Jesus excited an appetite for prayer in his intimate associates. One day when he had finished praying, a disciple said, "Lord, teach us to pray." In response he gave them a model prayer in fifty-seven words, which has been the medium for the expression of corporate devotion for all Christendom.

Jesus associated his disciples with him in prayer. He made such meetings the occasion for important spiritual disclosures concerning himself. It was in the spiritual fervor of a prayermeeting near Cesarea Philippi that Peter made his great confession, "Thou art the Christ, the Son of the living God." A week later "he took Peter and John and James and went up into the mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment became white and dazzling." Moses and Elijah appeared in that prayermeeting, "and spake of his decease which which he was about to accomplish at Jerusalem."

The Upper Room was a hallowed place of prayer where Jesus prayed for himself, for his disciples and for his church. From the Upper Room he retired with the eleven to the garden, another place of prayer, "for Jesus and his disciples often met there." He exhorted them all to pray, and taking with him Peter and the sons of Zebedee, he said to them, "My soul is exceedingly sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Three times he returned to his sleeping disciples urging them to watch and pray for strength to meet the coming temptation.

After his ascension the disciples returned to Jerusalem and went up into an upper room where, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with the brethren." This seemed to be the perfectly natural thing for them to do; in their

loneliness they held a prayer meeting to obtain strength and Divine guidance to carry on the work which the Lord had committed to them. Pentecost placed the seal of Divine approval on the meetings for corporate prayer.

1. There were three outstanding features in the apostolic prayer meetings which the modern church should practice.

1. The spirit of prayer must pervade the entire meeting from beginning to end. "They all met regularly for united prayer" (Acts 1:14), says Luke. Later it is recorded, "When they had prayed, the place was shaken wherein they were gathered together and they were all filled with the Holy Spirit, and they spake the word of God with boldness."

2. Conference occupied an important place in the apostolic prayer meetings. "Peter stood up in the midst of the disciples," in that first prayermeeting after our Lord's ascension and proposed that they proceed to the election of an apostle to succeed Judas. They nominated two men and prayed that the Lord would point out the one whom he had chosen.

When complaints were made to the apostles that favoritism was being shown in the distribution of church charity, the disciples were asked to select seven men from among them, "of honest report, full of the Holy Spirit and wisdom." They selected seven men, "Whom they set before the apostles; and when they prayed they laid their hands on them."

The conference idea occupied a prominent place in the prayer meetings of the early church. In a prayer meeting in Antioch the first missionaries were selected, ordained and set apart, and sent forth on their mission to evangelize the heathen.

3 Christian experience proved the answer to prayer and an inspiration to prayer. Peter and John were put in jail over night following the healing of the lame man before the Beautiful Gate. The next day after threatening them the authorities released them. They returned to the church and reported all the things they had experienced. When the people "heard and they lifted up their voices to God with one accord," in praise for his mighty works. "Now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, while thou stretchest forth thy hand to heal, and that signs and wonders may be done through the name of thy holy servant Jesus."

After Herod "killed James, the brother of John, with the sword," and shut up Peter in prison intending to execute him after the Passover, instant and earnest prayer was made by the Church of God for him. The night that Peter was released he hastened to the prayermeeting in the house of Mary, the mother of Mark, "where they were gathered together praying," "He declared unto them how the Lord had brought him forth out of prison." He charged them to repeat his experience to James and to the brethren who were not present at prayer meeting that night.

Prayer-conferences and experience are of perennial interest to the followers of our

Lord. These were the regular features in the meeting of the early church, even when an apostle presided. Prayer brings men into close communion with God; conference compels them to take a wide view of the needs of the world and of the obligations of the church to all mankind. Good earnest work will always furnish a rich experience which people will be glad to hear.

II. The Modern Mid-Week Meeting Must Apply these Principles of the Early Church to the Practice of that Organization Today.

1. Psychology proves that the people will consider important the meetings which the pastor magnifies in his practice and preaching. The Mid-Week meeting should be the most important service in the church, because it is pre-eminently the peoples' meeting. Here they join with the church universal in prayer not for themselves but for all men. To this meeting the people bring their own personal problems. If they learn to look forward to this service for help, you can't keep them away. Many today are troubled as the Psalmist was concerning the prosperity of the wicked. He said, "When I thought how I might know this, it was too painful for me, until I went into the sanctuary of God and considered their latter end."

Too often when the Mid-Week Meeting is neglected it is an evidence that hungry souls have been sent away empty. They have gone elsewhere seeking the hidden manna that alone can satisfy the soul; they drink from many streams in the hope of finding the water of life which can quench the thirst of the soul. As the Infinite Spirit brooded over primeval chaos bringing forth orderly form suitable to sustain life, so also the brooding Spirit alone can bring orderly, constructive thinking out of the chaotic conditions of our time. The mental confusion following the crucifixion threatened to preclude the possibility of any constructive program on the part of the followers of Jesus. Not one of the apostles had a clear ringing message for that crucial hour. The attitude of each one in that upper room in Jerusalem expressed the admonitions of the Psalmist, "My soul, wait thou only upon God for my expectation is from him." The experience of Pentecost unified thought and inspired an organized effort of evangelism.

How different were the results of this movement inaugurated by prayer from the Crusades inspired by the fiery preaching of Peter the Hermit and Pope Urban II, who shouted to the multitude assembled at Clermont, "Exterminate the vile race * * * it is Christ who commands."

Neither preaching nor philosophy can take the place of corporate prayer in the church. A new manifestation of the Spirit as the result of earnest prayer is needed to cure the chronic antagonisms of our time and to unite the followers of our Lord in a world-wide program of evangelism to bring all nations into the Kingdom of God.

2. Prayer proves the presence of our Lord in the midst of his people. Too often preaching confines its appeal to the mind alone, leaving the heart untouched. Jesus said, "if two of you shall agree (sympthonize) on earth as

touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Over and over this promise has been proven in the Mid-Week meetings of the church.

People should be educated to expect to meet God in the Mid-Week Meetings. Man may philosophize alone, but he prays better in company. Corporate worship prepares for corporate service. Religion is a creative force. Public prayer is a vital constructive social act. Fatherhood is not a past act but a present process. Prayer is a powerful process of thought. It produces far-reaching results. Prayer changes character. People enter the place of prayer weak and discouraged, they come forth supported by the strength of the Spirit, verifying in their experience the promise, "They that wait upon the Lord shall renew their strength they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him," declared James. Many a man entertaining foolish ideas about God's providence has gained glimpses of Eternal wisdom in the Mid-Week Meeting and has gone forth with a clear vision. Through prayer we become one with Christ in holy desire—a real affinity for the Spirit is developed as our wills are fused into the Divine. God regulates our actions by our prayers.

3. There should be seasons of silent prayer for special causes or for specific cases of personal need in every Mid-Week Meeting. Silent prayer is seldom ever profitable unless the leader specifies definite subjects for the petitions of the people. If some member of the church is seriously sick, let the leader state the situation in a few sentences, then call for a season of silent prayer in behalf of the one in distress, asking some individual to close with audible prayer. Several subjects may be suggested at the same time, such as industrial unrest, international relations, the victims of some calamity, public health in time of epidemic, and other cases of need that will come to the mind of the leader who has made thoughtful preparation for the meeting. Ask a deacon or some one who is in the habit of offering prayer in public to close each season of silent prayer with audible prayer for that object. In this way a half dozen audible prayers close as many seasons of silent prayer.

Collective silence provides a socially stimulated opportunity for worshippers to frame their own prayers. The most impressive moments in the communion service are those silences which follow the partaking of the elements, when each communicant holds personal communion with his Lord. There are times in meeting for prayer when hearts are too full to make vocal their desires. In silent prayer for which the people have been prepared the hush of the Spirit is more impressive than any words of man.

4. Scriptural prayers read or repeated help the people to express their thoughts and de-

sires in elegant devotional language. Ask people to learn and repeat in meeting Scriptural prayers which express their deepest desires. These prayers are short and to the point. Psalms 1:1, "Preserve me, O God: for in thee do I put my trust."

Psalms 61:1-3. "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a refuge for me, a strong tower from the enemy."

Psalms 62:5. "My soul, wait thou only upon God: for my expectation is from him."

Psalms 139:23-24. "Search me, O God, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Jeremiah 17:14. "Heal me, O Jehovah, and I shall be healed; save me and I shall be saved."

Habakkuk 3:2. "O Lord, revive thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy."

Every one should be familiar with the thrice repeated prayer of our Lord in Gethsemane that the cup might pass concluding with, "nevertheless, not as I will, but as thou wilt."

A companion prayer to this is Paul's thrice repeated prayer for the removal of the tormenting thorn. The answer is full of consolation for tortured souls, "My grace is sufficient for thee: for my power is made perfect in weakness."

5. Be sure to awaken the imagination so that the people can get a clear mental picture of the people or causes for which they are to pray. Men crossed the sea to fight the enemy of civilization because they had a vivid picture of the outrages that were being committed on land and sea. Plain, prosaic statements have no place in prayer meeting. If men and women are to pray with fervor their imaginations must be quickened. They must be led to see a series of visions of scenes made glorious by the light streaming from the throne. The emotions must be enlisted in order to move men to action. Only intense emotion can break through the conservative crust that confines so many souls in the prison house of form. Prayer must set free the creative energies of the souls of men. Fervent prayer fuses souls as the fire does metals. Devout souls seek God in prayer and find each other in him. Narrow individualism will stifle the mid-week meeting; for it is the place for world vision, and the planning of work to bring in the kingdom.

6. The surprise element must not be neglected. The big headline in the daily paper catches the eye, and you buy the paper to see what has happened. Don't always open the meeting in the same way. Keep out of ruts; sometimes begin with prayer. Take a few minutes for the Christian aspect of current events. Beware of long speeches. Four minutes is long enough. During the war the government used thousands of four-minute men. It made them pack a whole address into four minutes. In this way a wealth of information was imparted to the American people. If a man could not condense his talk into four minutes he was set aside and a more concise speaker took his place. Long rambling talks will kill any meeting. Ask a representative of

the Woman's Missionary Society tell in a four-minute talk what they are trying to do. At another meeting ask the superintendent of the Sunday School tell what he hopes to see accomplished in his department. A representative of the Young People's Society will put life into the meeting. Ask the society to be present because their work is to be mentioned. A member of the Boy Scout Troop speaking of what they stand for will awaken an interest in boys' work. The visiting nurse telling of the community need will open the eyes of many people to recognize the need of their neighbors.

Every agency being used for the extension of the kingdom of God helps to widen the interest of the mid-week meeting. The only subjects to be avoided are those which will only awaken controversy. Keep the meeting on the move without seeming to hurry. Keep your goal constantly in mind, which is the whole audience united in fervent devotion, so that they will go forth renewed in spiritual vision and strength.

7. Such variety with concentration can be secured by turning the minds outward to consider the world's need—then inward to recognize human failure from lack of divine power, and upward to God who will supply all of our need "according to his riches in glory by Christ Jesus."

Conscience must be enlisted so that men agree with God. Otherwise low passions will dispute the place with angelic aspirations even at the altar of prayer. "Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures?" exclaimed the two disciples whose eyes had been opened. Men must see and feel the truth and flow together in order that their hearts may be enlarged and the bonds of brotherhood strengthened in response to the call of conscience. God is seeking to Christianize international, social and individual life. Individualistic religion will not meet the world's deepest need. The world has outgrown the religious recluse. The individual must lose sight of himself as he works and prays for the world-wide work of the kingdom of our Lord. With this new vision the mid-week meeting will be the most powerful service of the church. In it devout souls will pray and grow and plan the wider work of our Lord under the direction of the Spirit himself.



Grace Church, New York.
Courtesy Clark Co. Bulletin Boards, New York

THE SOUL OF ABRAHAM LINCOLN

Dr. W. E. Barton's new book, "The Soul of Abraham Lincoln," (published by Geo. H. Doran, New York), is, as its title suggests, a study of the religious life of the great President.

Perhaps never was there such conflicting testimony from apparently reputable individuals concerning a man's openly expressed opinions. This situation furnishes Dr. Barton with the opportunity—or the necessity—of giving a chapter upon the credibility of evidence, a very useful chapter for all public speakers, and especially for all ministers.

The general facts seem to be that Lincoln was considered an infidel in his early years, but after going to Springfield, he regularly attended church, read the Bible and gradually developed a real, genuine religion, albeit not in entire conformity with the theological tenets of many people. A closer examination of his "infidelity" shows that it consisted chiefly in revolt against the rigid, fierce Calvinistic theology of a century ago, as set forth by fervent but uneducated preachers of Kentucky and southern Indiana and Illinois.

Dr. Barton's calm, impartial attitude toward the vexed question and his judicial temperament, help to convince the reader of the correctness of his conclusions. His authorities have been people who had connection with Lincoln or with Lincoln's friends, as well as books and manuscripts in nearly every noted library in the country, and in famous private collections.

In speaking of Lincoln's religion and his theological opinions, Dr. Barton says: "Important as it is that a man should think correctly, religion is more than a matter of opinion. We cannot adequately consider religion apart from life. Abraham Lincoln's life was an evolution and so was his religion."

"Of no other American have so many biographies been written as of Abraham Lincoln. No other question concerning his life has evoked more interest than that of his religious faith and experience. The answers are not only varied, but hopelessly contradictory."

Of the beginnings of some famous opinions of Lincoln's, Dr. Barton says: "Lincoln was not at the outset an abolitionist, but in 1837 he introduced into the legislature a protest against the aggressions of the pro-slavery party. This was a few months before the martyrdom of Owen Lovejoy at Alton. It is good to remember that Lincoln's first protest was recorded before slavery became so burning an issue. He delivered an address on "Temperance," on Washington's Birthday in 1842. He spoke before the Young Men's Lyceum of Springfield in 1837 on 'The Perpetuation of Our Political Institutions.' It took him longer to say it than it did at Gettysburg, and it was not so well said, but the rather florid lecture meant what later he expressed much more simply and effectively."

Concerning church membership, Mr. Lincoln found difficulty in subscribing to the complicated statements of doctrine in the Christian creeds. He said that if any church would make its condition of membership the Saviour's condensation of the law and the prophets,

"Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself," that church he would immediately join.

Henry C. Whitney wrote, "Mr. Lincoln believed himself an instrument of God. He believed in prayer and its efficacy, and that God willed the destruction of slavery through his instrumentality, and he believed in the church of God as an important auxiliary."

Dr. Barton concludes: "Abraham Lincoln believed in God, in Christ, in the Bible, in prayer, in duty, and in immortality."

"Religion is one thing and theology is another. A man may have the religion of Christ, and hold very wrong opinions or conjectures concerning Christ. We are saved by faith, not by conjecture. Too much of the effort to prove that Abraham Lincoln was a Christian began and ended in the effort to show that on certain theological topics he cherished correct opinions."

"Abraham Lincoln was not a theologian, and several of his theological opinions may have been incorrect; but there is good reason to believe that he was a true Christian. The world has need of a few theologians, and of a great many Christians."

CREATING A DESIRE TO WORK FOR GOD.

Have you ever heard the lament:

"We cannot get any one to act as superintendent of the Sunday School."

"We are so short of teachers. Few want to be tied down."

"We cannot get anyone to act as chairman of the different committees and teams, unless we do a tremendous amount of coaxing and urging."

"We cannot find leaders for our different departments. Every one acknowledges such workers are necessary, but few are willing to assume the responsibility."

"We need a lot of work done with the young people, but everybody is too busy to do anything in a constructive way—and so the young people go to the movies and the other places of amusement."

Well, What About It?

What is lacking?

How can the sense of personal responsibility be aroused?

What is needed to jar things out of the rut?

What is a rut, anyway?

A rut is a grave with both ends knocked out.

Who is the logical leader of any congregation?

Who creates the sentiment and stirs the public conscience?

Why!

The pastor, of course.

If he will summon a nucleus of faithful workers about him.

And if he will pray without ceasing.

And preach the gospel truth and the old-time religion, and

Apply it to modern needs.

He will **arouse a working desire.**

And make the objections and the objectors slink back into the Slacker Ranks.

Try it and see!

Let's Go!—Wallace.

THE MINISTRY OF BOOKS.

We cannot get on without books and preach as we ought. Even if a man knew his Bible by heart that would not suffice. Church-going people are familiar with the Bible, too. What is needed is many different aspects of truth, illustrations of truth, inspirations to nobler living and Christian service. Thinkers see things in many ways and writers of books usually have some passages that awaken the mind, warm the heart and inspire life. For this reason cherish good books, read them, love them, mark and use them. Share them with friends. Here are a few that may help:

"Inspiration for Daily Living" (Pilgrim Press, Boston, Mass., \$1.50). This book is made up of selections from the writings of Lyman Abbott. There is one for each day in the year and they are some of the best things Dr. Abbott ever wrote.

"The Real Business of Living," by James H. Tufts, professor of Philosophy, University of Chicago (Henry Holt & Co., N. Y.) This book of nearly 500 pages is of unusual merit. It is used in high schools as well as in other ways. It would make a good text book for a high school class in the Sunday School. The general scope may be seen by the general headings taken from the table of contents: The Beginnings of Co-operation, Order and Liberty, Problems of Co-operation and Right in Business. City and Country. Liberty, Union, Democracy in the New World.

There are 42 chapters in all and they cover the history of man in his relation to government, to liberty, to duty and service. The problem of living as good citizens in this world is the main theme. There are many good sermons and talks waiting to be dug out of this volume.

"How to Teach Religion," by Geo. H. Betts (The Abingdon Press, N. Y., \$1.00). The spiritual growth and development of the child is set forth as the great objective in this volume. Principles and methods are discussed in a most helpful way. It is a very important book for the present time.

Helen D. Gibbons has done good service in her charming volume, **"Paris Vistas"** (The Century Co., N. Y.) 396 pages, 16 illustrations. The author spent much time in Paris during the war.

Another book of great interest to preachers and Sunday School teachers is **"The Wonder of War in the Holy Land,"** by Francis Rolt Wheeler (Lothrop, Lee Shepard Co., Boston, Mass., \$1.75). This is a book of 368 pages, 47 illustrations. Rolt Wheeler has written ten or more books for boys on various subjects that boys like, and four "Wonder" books about war in the air, on land, at sea, and this present volume. If you have a boys' club or class this book would fill the bill nicely. We intend to keep the minister's wife and children of various ages in mind when we write about books. They deserve the best and if the preacher parent cannot afford books for his growing children they might find these volumes in the public library or borrow them from friends. If any of you know of books you think the minister's home circle would enjoy, send the names of them, together with

names of the publishers and we will pass on the news.

One more interesting book for boys is **"Inventions of the Great War,"** by A. R. Bond (Century Co., N. Y., \$1.75). Interestingly written, full of pictures and entirely worthwhile. The author tells how the inventions of war are now being used to promote peace and civilization. Some day when you are planning for your Memorial sermon you will thank the writer for telling you of this book.

The Gospel of the Hereafter. By J. Patter-son-Smyth, 224 pp. \$1.50, net. Revell, New York. The tenth American edition of a remarkably interesting and suggestive study of the hereafter, based upon a thorough and scholarly examination of the teachings of the Bible on the subject. It is a comforting book. It answers many questions as to the nature of the future life, of probation after death, the possibility of recognition, and the character of what the author calls the Near and Far Hereafter.

Where Are the Dead? By E. A. Milligan, D. D., 96 pp., \$1.50, net. Revell, New York. A study of the place and condition of the soul during the intermediate state, between death and the resurrection, based upon the Scripture, with abundant references. A book that will interest Bible students of the subject.

The Drama of the Face. By E. L. House, D. D., 258 pp., \$1.75 net. Revell, New York. A collection of fourteen lecture-sermons, the first giving the title to the book, in which the principles of modern psychology, as they apply to character and conduct, are wrought out with great skill. The book abounds with apt quotations, shrewd observations on life, pithy sayings, and inspiring presentations of life's great ideals.

Abraham Lincoln. By Norman Hapgood. 433 pp., Macmillan, New York. A high place has been reached by this well-known biography of Lincoln. The author describes the "real" Lincoln, believing, as he states, that "better the truth and strength and beauty that are, than any fiction, less human and less profound." He paints Lincoln as he was; and the resulting portrait is that of one of the world's supremely great men.

Washington. By W. H. Rideing, 192 pp., 75 cents. Macmillan, New York. A popular biography of Washington, for young people. Written with charm and skill. Excellent.

A Labrador Doctor. Autobiography of William T. Grenfell, M. D., 441 pp., Illustrated \$4.00. Houghton Mifflin Co., Boston. One of the most notable autobiographies of the present season. It will be welcomed by the missionary-doctor's thousands of friends, and will be read with delight by all who love stories of adventure, of high courage, of human helpfulness and service. The doctor wields a graphic pen, has the saving sense of humor and the optimistic spirit of the men who do things. He makes us see the charm of far-distant Labrador and Newfoundland, which many think of as bleak and desolate. He tells a "human" story that grips the heart.

I Wonder-Why Stories. By George Adam, 152 pp., \$1.25. Doran, New York. A collection of forty-two stories, first told to the children at morning services in the author's church,

Montreal. They are fresh and interesting—just the kind of stories preachers are looking for. Each story has a striking application to life.

Joy in the Morning. By Mary R. S. An-

draws. 365 pp., \$1.75, net. Scribner's, New York. A collection of unusually good short stories, with themes connected with the nobler side of the Great War—its exalted patriotism, its sublime self-sacrifices, its great ideals.

CHRISTIANITY AND MOHAMMEDANISM

One of the outstanding problems before the church at the present time is Mohammedanism. There are some 230 million followers of Mohammed. Only Confucius and Christ have more adherents than does the camel-driver of Mecca.

During the thirteen centuries since the days of Mohammed there has been conflict, literal and figurative, between Islam and Christianity. A century after the death of Mohammed the great Saracen general, Abderrahman, who had conquered Spain, attempted to carry the rule of the Saracen and the religion of Islam over the rest of Europe. But Charles Martel led his Franks against the host of Saracens and after a long and bitter struggle they were driven back across the Pyrenees—and Europe was saved for Christianity. But in 1453 the Turkish Mohammedans captured Constantinople, the first Christian city built by the first Christian emperor. In the next two and a half centuries the Turks made two more attempts to capture Europe for Islam. Twice Vienna was besieged. John Sobieski of Poland came to the defense of Vienna the last time and put his name beside that of Charles Martel. From that time the Christians have gradually driven the Ottomans back, until in our day there is hope that the Turkish Empire will be entirely banished from Europe. The latest military triumph of Christianity was when General Allenby entered Jerusalem.

But Christianity is not content with military triumphs. She looks forward to a conquest, not of the sword but of the spirit. She would make Mohammedans willing followers of Jesus Christ. There is a new book upon Mohammedanism by James L. Barton, foreign secretary of the American Board, written to discuss the history, doctrines and philosophy of Islam in order to discover the best method of reaching Mohammedans with the Gospel of Jesus Christ.

This book, **The Christian Approach to Islam**, not only discusses a timely subject, but is written in an interesting fashion. It is timely because now there is a struggle between Christianity and Islam for the control of Africa. And if the Animism of Central Africa is superseded by Islam, Christianity will have a far more difficult task before her than now.

Dr. Barton has an illuminating chapter on the strength of Islam. No religion can last long and spread widely without possessing some fundamental truth, mental and moral. Systems endure in proportion to the truth they contain. Error is dangerous when it is linked with truth. We recall Tennyson's line, "A lie which is half a truth is the harder matter to fight."

Dr. Barton says: "A religion which has won and holds the allegiance of one-seventh of the world's population must have in it many elements of strength."

Some of these are: 1. A religion that receives the allegiance of a majority of the popu-

lation of North Africa, of the Turkish Empire, Persia, Afghanistan, Turkestan, Bokhara, Arabia, Syria, the Malay Archipelago and Peninsula, that numbers nearly seventy millions in India, with many millions in China and Russia, and is making rapid progress into the African Sudan, is a force to be seriously reckoned with.

2. One studying the history of Islam notes the surpassing pomp and grandeur of many Mohammedan states. The wealth, magnificence and power of the Mogul emperors of India are a source of pride to the Mohammedans. They mastered the most fertile part of India and ruled with a brilliancy and glory hardly equalled, never surpassed by any world ruler. An equally wonderful story is that of the rise of the Ottoman Empire, which at its height was the most powerful empire on the earth.

The Mohammedans have reason to look with pride upon the conquests of Islam in the first century of its history. Beginning with a handful of followers of the dead prophet in the city of Medina, they spread in rapid conquest over tribe and nation until in a hundred years Western Asia to the borders of India and nearly the entire country about the Mediterranean acknowledged the sway of Mohammed as the prophet of God.

3. Every Mohammedan is expected at the call of the Caliph to give his life in defense of his faith. This has strengthened the sense of brotherhood, binding into a military unity all followers of Mohammed.

4. Mohammedanism is the most democratic of the non-Christian religions; one without a priest, in which the believer deals directly with his God. It is possible in both theory and practice for a beggar to rise to the highest position in the Mohammedan state or religious order.

5. Mohammedanism is a government as well as a religion. The national idea of world-wide Moslem rule has more to do with its existence than the religious idea.

6. The simplicity and definiteness of the Moslem creed has much to do with its easy acceptance. The creed itself is short and simple—that there is one God and Mohammed is his prophet. Then there are prayer, fasting, almsgiving and pilgrimages to Mecca. The prayers five times a day are a binding force. Pilgrimages have been a unifying force for ten centuries. The Koran has been a power second only to the Bible. Usury and wine-drinking are forbidden. The name applied to religion, Islam, signifies submission to the will of God. This readily runs into fatalism, which suits the easy-going dweller in the tropics.

These are some of the qualities which have given Mohammedanism its power. It will readily be seen that some of them are borrowed from Christianity. It is through these points of likeness that Dr. Barton would have Christian missionaries approach Mohammedans. After showing us the magnitude and importance

of the problem, he has a valuable chapter upon the "Inadequacy of Islam," showing how the views of truth which it possesses are partial, and even what it has borrowed from Christianity has been distorted, so that the Mohammedan needs the Christian missionary as much as does the pagan.

Some of the truths of Christianity which appeal to the Moslem mind and which should be stressed at first, are, the unity and omnipotence of God, the miracles of Christ, the nobility of his teachings and the fact that he practiced what he taught, and that Christianity is best expressed in benevolent deeds and unselfish character.

In spite of many common doctrines, Dr. Barton says that it needs much careful preparation to approach Mohammedans, since Islam is deeply, bitterly and fundamentally opposed to Christianity. His first and most available weapon is the Bible in vernacular of the people sought. Other most effective weapons are Christian literature, Christian education and medical missions.

This is a favorable time to attack the strongholds of Islam. The world-war has shattered many of the past convictions of the Mohammedan. The crushing defeat of the Turks, the discrediting of their ally, Germany, and the military success of the Entente, have combined to elevate the Christian nations in the mind of the Mohammedan, and with them rises Christianity. Even during the war the Mohammedans in India refused to join in a "holy war" against Christianity.

These valuable constructive chapters of the last part of the book are not only the climax of the book, but they justify its title, "The Approach to Islam." Every minister should read the book, every one who wishes to understand one of the greatest and most difficult problems looming up before the Church.

The Christian Approach to Islam, by James L. Barton.

Published by the Pilgrim Press, 14 Beacon St., Boston. Price, \$2.00.

PASTOR'S FORUM

Salary or Charity

My Dear Mr. Barton:

I have just finished a preliminary reading of the last Expositor, and I cannot resist the impulse to write you a line and compliment you on your energetic position and propaganda in the matter of an increase of ministers' salaries; thank you for what you are doing, and I pray it may spread until justice is done; you have truly sounded a note of warning, for, without some definite and positive action in the near future that will relieve the strained situation there will be a dearth of the right kind of ministers.

It has been a source of surprise, and a cause of provocation to me to note (just what you have emphasized), that in the huge financial projects of the various denominations, no attention has been given, either by the official bodies or the denominational organs, to pressing the cause of an increase in the compensations of the ministers; it has been beyond my comprehension that the Church of Christ should be so unjust to its servants.

The projected "pension" funds by the various bodies is simply a charity; they would be honest and just if they had replaced that effort to causing the average church to pay a living salary and let the man save his own money and do his own preparing for his old age, and leave him his self-respect and manhood; as it now is we are perpetuating a vicious system which has always cursed the church, and laying the greatest of obstacles to progress, by keeping a man from his own, as well as perpetuating a dishonesty in the name of Christ.

I hope your propaganda will be taken up by every religious paper and magazine, and secular publication, until the church universal is made honest and just, and no minister will have to live until he is "65" in order to receive a pittance with which to keep him in bare existence while he waits the call of God to a

higher place free from the cold charity of earth.

Sincerely yours,

H. B. Hawkins.

New Haven, N. Y.

* * *

Saving Money on Life Insurance.

I have read with interest from time to time what you have published regarding life insurance for ministers and would like to give this suggestion for the benefit of the men in the ministry. Instead of purchasing a 10 or 20 year endowment policy take, for example, an ordinary life continuous premium policy which is about the cheapest old-line policy that one may buy. Take the difference in what the premium for this policy costs and that of an endowment policy and buy building and loan stock which matures in 10 years. At the end of 10 years invest the matured building and loan stock and add the interest annually to the difference in the premium of the two policies and buy all the building loan stock that it will purchase and let this mature in another 10 years. The result will be that one will have insurance for a period of 20 years and the cash value of the policy at this time together with all the matured building and loan stock will mean several hundred more for the preacher at the end of the 20 years period than if he had purchased a 20-year endowment policy. This is the way it works: I bought a \$2,000 ordinary Life Continuous premium policy for \$56.90 annually. The Endowment policy premium for this amount would have cost \$94.60, a difference of \$37.70 annually in premiums. With this \$37.70 I bought building and loan stock which matured in 10 years for \$617.20. Invested this at 7 per cent, which yielded \$43.10 interest annually, and add to this the \$37.70 and you have \$80.80, annually, with which to buy building and loan stock for the second period of 10 years. This

matured in 10 years and was worth \$1,333.33, which added to the cash value, \$766, of policy, equalled \$2,099, which together with amount received at the end of first period of 10 years for building and loan, \$617.20, you have a total of \$2,716.20 cash in hand over against \$2,000 if one had purchased an endowment policy of \$2,000, a gain of \$716.20 in the transaction.

Royal W. Ennis.

De Land, Ill.

* * *

Dr. Morgan All Right on Temperance.

W. M. Howells, private secretary to G. Campbell Morgan, Winona Lake, says that anti-temperance sentiments attributed to Dr. Morgan in "The Baptist" consist of sentences wrested from their context in such a way as to make them appear to mean the exact opposite of what he was intending to say. He was arguing that a people drink-sodden, are kept quiet by that condition; and when they are no longer so iniquitously drugged they think and act, and revolution follows. His purpose was to show the benefits of prohibition as producing constitutional revolution. He was in that particular address, careful to distinguish between such revolution and Bolshevism, which is reaction from revolution. Reference to the East End of London, which is also quoted in some of the press notices, was really a quotation from that remarkable book, published many years ago, "Wine on the Lees," in which the writer says this very thing.

IDEAS.

Of the more than 5,300 unchurched families registered in the church survey made in Worcester, Mass., 2,630 cards indicated a denominational or church preference. Twenty-seven hundred cards were returned from social groups and families of Protestant faith, expressing no denominational or church preference. Thus the returns showed that more than one-fifth the number of Protestant families were not connected with any church.—*Congregationalist*.

The pastor of the Methodist Church at Normal, Ill., Rev. H. M. Bloomer, before the singing of the last hymn of the morning service, invites all children present to come in front of the altar and stand till the benediction is pronounced. A visitor on Sunday reports that no less than sixty boys and girls flocked forward from all parts of the house smiling and happy, each holding a card that had been punched by the supervising lady as an indication of attendance. Those who have a clear record at Easter time are to sit down to a banquet provided by the church.—*Northwestern Christian Advocate*.

FROM CHURCH BULLETINS.

Our Invitation.

To all who mourn and need comfort—To all who are weary and need rest—To all who are friendless and want friendship—To all who are homeless and want sheltering love—To all who pray and to all who do not but ought—To all who sin and need a Saviour and to whosoever will—This church opens wide the door and makes free a place and in the name of Jesus, the Lord says, "WELCOME."—South Frankfort Presbyterian Church, Frankfort, Ky., Rev. S. S. Daugherty, Minister.

Sermon Subjects.

Public Morals.

Honest Prices, or the Religious Element in the "High Price" Situation.—George W. Quick, pastor, First Baptist Church, Greenville, S. C.

* * *

A School of Prayer at the Baptist Church, Shelbyville, Tenn., by Dr. W. P. Pearce, Topics:

Learning How to Pray.

Five Advantages of Prayer.

Six Conditions to the Answer of Prayer.

Four Reasons Why God Answers Prayer.

Six Hindrances to the Answer of Prayer.

The Closet Prayer.

The Home Circle Prayer.

Intercessory Prayer.

The Prayer Life.

* * *

The Religious Education says in the February issue: "In fact it is difficult for the scientific student of religious education to discuss the uniform lessons calmly."

Their agitation over those awful uniform lessons is liable to displace their monacles.

Wouldn't it be well for these scientific students to consider whether the graded lessons are responsible possibly for the half million loss to the Sunday School last year.

Somehow these "scientific student" teachers don't seem to be able to interest the boys and girls in Sunday School.

When the graded lessons have produced a generation of men and women equal to that produced by the uniform lessons it will be time for them to talk.

Every time a cocoanut drops these "scientific students" start off on a new tangent.

It is fortunate that the redemption of the world was not left solely to them, but to men and women who work while they talk.

* * *

A Present-Day Interchurch Parable.

A white man and an Indian spent the day hunting together, after agreeing to divide all the game shot by the two.

A fine turkey gobbler and an evil-smelling buzzard was the bag for the day.

The white man said to the Indian, on the way home:

"You take the buzzard and I'll take the turkey, or I'll take the turkey and you take the buzzard."

The Indian picked up the buzzard and said, "All right, but white man get turkey both ways."

The Interchurch Movement says to the poor preacher, "You take the resolutions and best wishes, and I'll take the money, or I'll take the money and you take the resolutions and good wishes."

DUTY-BOUND.

A little but very black negro boy was standing erect at one side of the door of a house where a negro man had just died. The services were about to begin, when the negro clergyman appeared at the door and said to the little fellow: "The services are about to begin. Aren't you coming inside?" "I would if I could," said the small boy, "but you see, I've de crape."

PRAYER MEETING DEPARTMENT

MID-WEEK SERVICE.

The Burden.

The camel at the close of day
Kneels down upon the sandy plain,
To have his burden lifted off
And rest to gain.

My soul, thou should'st to thy knees,
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how would'st thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through.

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou should'st kneel at morning dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Unknown Author.

I. CHRIST OR BARABBAS.

Matt. 27:15-26.

Expository Notes.

With a Roman's keen vision and sense of justice, Pilate sees the motive of the Jews in bringing Jesus before him. He also realizes that he is dealing with an innocent man. With the desire of freeing Jesus, Pilate sets before the populace, not the Sanhedrin, the choice between Jews and a bandit, leader of a futile but bloody insurrection against the Roman power. "Shall I release Jesus or Barabbas?" And they swiftly made their choice, and shouted, "Barabbas, Barabbas!"

A man's admiration is the keenest test of himself. Barabbas was their ideal of a king of the Jews, the type of the Messiah for whom they were looking—one who would draw his sword and lead them in revolt against the Roman power. For the higher life of righteousness, love, kindness and such virtues, they had no admiration, and, perhaps, no comprehension. And they chose that which they understood and admired.

Do not we in the twentieth century do the same? Do not we choose the lower life instead of the higher?

A writer in a recent number of the Sunday School World looked at the problem from a rather unusual angle. Leora M. Blanchard says:

At a recent Sunday School convention a Primary teacher asked the question: "What shall we teach? My little pupils are so tired of those old, old stories about Jesus. They clamor for something new.

Last Sunday we had one of those lessons. There was nothing new about it. We had had the same thing over and over. I could not hold the attention of my class, so in desperation I told them a story which I called 'The Modern Miracle.' It was a story of five tiny kittens who were born blind, and how the mother cat waited and waited for nine long days, and how on the tenth day her expectations were rewarded and those baby kittens could see. My little folks were interested at once and they joined in the discussion, telling me of their own pets, etc." I could not keep silent when Christ's place in some lesson period was likely to be usurped by a blind kitten, or some other modern substitute for Barabbas. "Away with him—give us Barabbas." It is the old cry coming down through the ages and voiced in modern language by Sunday School children of today. The gospel narrative says: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when

he had scourged him, to be crucified." Unconsciously, perhaps, but nevertheless truly this Bible teacher did likewise, and at a Sunday School convention exploited her own act and calmly washed her hands of all responsibility. I gained enemies that day, perhaps, by the pointedness of my statements, but at least I did not keep silent when Christ's cause needed a witness.

"Away with him! Give us something more popular with the world!" We do not hear the actual words, but we see the fruits. Look at a modern Christmas celebration! Who receives more honor—Christ, or a myth? The birthday of the Saviour, but Santa Claus applauded in the school, the home, and too often in the church. In song and story and picture the supposedly jolly face and round figure of the old myth are better known to the children everywhere than the person of the Babe of Bethlehem.

Then in our haste to abbreviate everything possible, we go a step further and omit the Christ from the word Christmas and substitute an X instead. "Away with him! Give us Barabbas!"

It is the scheme of Satan to do away with the Christ. God help us as Christians to refuse to further his design in any way.

The same thing is repeated at Easter: rabbits and colored eggs get more attention from our youth—and from many adults—than does the glorious story of the Saviour's resurrection.

Barabbas was a sinful man, but whether a sinful man, or an innocent diversion, it becomes part and parcel of Satan's scheme in camouflaging the Christ to the world. Lodges and Granges and all other worldly societies may exploit myths and legends, but surely it behooves the Christian Church, as the bride of the Lamb, to honor, uphold, and teach Christ always.

Before the world Christ is on trial yet today. We as Christian people sit in judgment in the home, the church and Sunday School. Which of the two are we releasing to other people, Christ, or Barabbas?

II. THINGS MONEY CANNOT BUY.

Acts 8:9-24; Job 28:12-19.

Expository Notes.

After Philip had proclaimed the Christ in Samaria, many wonderful signs followed, evil spirits were cast out, and cripples and sick persons were healed. After Peter and John had come down from Jerusalem and looked over the field, they prayed and laid hands on the converts and the Holy Spirit fell upon them.

When Simon the Magician saw these results he coveted them, not understanding them, but believing them to be the work of a stronger magic than his own. And so he offered Peter silver for the secret of his power. But Peter is shocked at what seems to him sacrilege. No gift is to be bought; surely not, a gift of God; least of all, the gift of the Holy Spirit.

"Tis only God may be had for the asking." The most precious things cannot be bought with money. We can easily make a list of things that must be paid for by a more precious commodity than coin of the realm. Then there are others that cannot be bought at all, they can only be received. There are education, health, peace of mind, friendship, happiness and love.

In that most beautiful chapter of Job is a paragraph concerning the finding of wisdom. And in Job and Proverbs, "wisdom" means much more than education, or knowledge, or culture. As the last verse of this chapter says, "The fear of the Lord, that is wisdom." And in this paragraph it is reiterated that wisdom cannot be bought with gold, silver, nor jewels. "The price of wisdom is above rubies."

The Sunday School Chronicle, London, tells of a sermon by Dr. J. H. Jewett, based upon the story of Simon the Magician.

After a brief reference to the freshness of the old story of Simon the Sorcerer, who thought he could add to his conjuring tricks the apostle's magic, simply by paying for it, Dr. Jowett said: Supposing at a great mystical store in London tomorrow you could buy the gifts of the Spirit, what would be the state of the market? If peace of mind could be bought at these magical stores, would there not be a queue stretching across the city? Would not the millionaire come with his millions and the widow with her mite? Ah, but the peace that passeth understanding was never bought. It was given—and there was no queue; the streets were empty.

Supposing joy could be bought? But men and women are in the streets buying substitutes, counterfeits. They go and buy an hour of laughter and their souls cry, "I thirst, I thirst."

Then there is the vital faith. The millions of the Rothschilds or Rockefellerers could not buy it. And the Pearl of Great Price—if it was to be sold in Palace Yard what a record crowd there would be! But grace was given away, and there was no queue. If we could buy back the wasted strength of our youth, what a rush there would be!

But the free gift of God breaks the power of cancelled sin and sets the prisoner free. It is no pulp fiction. I have seen my Saviour do it! Because we cannot buy these things we are too proud to have them given to us. But I am glad there is no market. The door of my Father's house is open. He waits for his guests!

III. THE FIELD OF THE SLOTHFUL.

Prov. 24:30-34.

Expository Notes.

Rev. T. J. Ogburn, Kernersville, N. C.

The field and vineyard of the slothful, instead of showing golden grain and purple grapes, were "all grown over with thorns;

The face thereof was covered with nettles, And the stone wall thereof was broken down."

Who had planted and cultivated that rank crop of thorns and nettles? And who had broken down that stone wall? Evidently not the indolent owner.

And fertile soil will produce some kind of crop—weeds naturally, or wheat under cultivation. And there are natural forces destructive of all man-reared structures, so that without man's diligent supervision worthless crops and serious deterioration will be the inevitable and natural result. So the moral soil of humanity is productive either of good under voluntary effort, or else of evil with or without intention. Men cannot be good involuntarily, but men may be bad in simply not intending to be good, without positive intention to be bad. The oarsman does not have to row down stream, nor with the wind and tide; but "no ship ever drifted into port." To be immoral requires little effort. The farmer need not sow tares in his field: "An enemy hath done this." The sluggard did not need to sow nettles and thorns. Weeds are not cultivated. They seem to "come up just so and grow." To have a large crop of all these the farmer needs do only nothing; nature does the rest. It requires man's constructive effort to erect a wall; nature's disintegrating forces may break it down.

While the moral sluggard is doing nothing, much that is morally evil is being done, and perhaps against his real preference. His field and vineyard are being laid waste. He permits this harm by his indolent failure to prevent it. The farmer must work as hard to keep bad grass from growing in his corn as he must to make good grass grow in his meadow and lawn. In ourselves are evil tendencies, and about us are worldly allurements. Both must be resisted if we would escape moral ruin. Moral probation involves in its every realm unfavorable conditions, the overcoming of which is necessary to salvation. Failure through inaction is as truly fatal as is purposeful transgression.

What must men do to become worthless morally and materially; to let their farms go to waste; to let their families suffer and feel neglected; to let their teachers and preachers lack adequate and just support; to let the churches decline and the Sunday Schools die, and the community go to the dogs, and wicked men run the town, and the war sufferers starve, and the heathen perish, and the world go to the devil? Nothing! What must men do to keep

peace from the world, and reforms from succeeding, and the kingdom from coming, and themselves from the King's Supper, and so be lost at last and forever? Nothing. Men need not set out to accomplish these things; they may not even wish them to be done. But indifference, idleness, neglect, even mere unconscious inaction, will work wonders in this realm. The cursed fig tree had no fruit; only leaves. The foolish virgins took no oil. The foolish builder had no foundation.

The invited guests missed the supper simply because "they would not come." Meroz was cursed for not coming to the help of the Lord. General Fitzporter was court martialed for not being on hand. "Ye did it not to me," Jesus will say to those on his left hand. Failure to do, moral indolence, must fix the doom of many, perhaps, who have not committed outbreaking sins. The same mighty principles and forces, in grace as in nature, that aid the true worker, combine together against the non-workers. The soil that produces the thorns and nettles would just as readily have produced grapes and grain. The sunshine and heat, the moisture brought by the winds and clouds from the oceans, and all forces and processes of nature that give their aid to the growth and ripening of useful crops, all these powers are turned against the slothful man to produce an abundant crop of thorns and nettles. The slothful man, in nature and religion, reaps a vast crop—but of something he does not want.

IV. A LEAGUE OF NATIONS.

Psalms 67.

Expository Notes.

The psalmist is looking forward to a union of the nations of the earth under the rule of Jehovah. He is calling for a league of praise among the nations.

In the first verse we hear an echo of the ancient priestly benediction. Num. 6:24-26. It is a prayer for the favor of Jehovah. The second verse shows that the psalmist understands that God makes himself known to the Israelites that they may pass the knowledge on to the other nations. There are many such hints in the Old Testament which show that the exclusiveness and bigotry of the New Testament Pharisee arise from a distorted perspective, from an undue emphasis on the one hand, and a complete forgetfulness on the other. This is a distinctively missionary psalm.

There are three parts which are separated by the same refrain, vs. 3 and 5, a call to praise of God. The psalmist would have all peoples give thanks to God, not "the people," meaning Israel, but all the races of mankind. He would have them know that the true God was their sovereign ruler, though unknown to them.

Verse four is the heart of the psalm. It is rather startling to notice the insistence of the Old Testament upon justice and righteousness. That is the basal virtue. It is the demand today as it was centuries ago.

The Christian religion is the one glad religion. Joy and rejoicing, happy, triumphant songs, have characterized it from the days of Paul, and also from the time of the Hebrew psalmist—for Christianity is based upon Judaism. The psalmist gives as a reason for this joy, the justice of God's rule. The margin changes the idea of the last line of verse four slightly, giving "lead" instead of "govern." God leads, directs, all nations, not Israel alone.

In the last two verses the prayer for blessing in the first two verses is changed into a confident statement that God is blessing the world and will continue to do so in the future. As the first is based upon God's dealings with Israel, so the last rests upon his gifts of abundant harvest in nature.

Dr. McLaren says: This is a missionary psalm, in its clear anticipation of the universal spread of the knowledge of God, in its firm grasp of the thought that the church has its blessings in order to the evangelization of the world, and in its intensity of longing that from all the ends of the earth a shout of praise may go up to the God who has sent some rays of his light into them all, and has committed to his people the task of carrying a brighter illumination to every land.

Thoughts on the Theme.

"And bless us—that thy way may be known upon earth."

"Where can I find the headquarters of the Christian Religion?" asked a soldier in Tokio. Mrs. M. answered: "The headquarters of Christ's religion is in Heaven, but agencies called churches are scattered all over the land."

"Once when I was crossing the plains," said a Western missionary, "we halted for the night in a place unknown to any of us. We were cold and tired, and in silence and depression we lighted a fire and prepared to sup and to sleep. Scarcely had the flames shot up, before a dark-skinned woman, wrapped in a Mexican blanket came, and by dumb signs asked to have her torch lighted at our fire, and soon at a little distance we saw a second cheerful blaze."

"She was followed by another and another, and sometimes little brown children came for a light, and soon the horizon was lighted up with a ruddy glow, for unwittingly we had camped near the resting-place of a wandering tribe."

"Ah! we no longer felt tired or depressed, for it made our hearts glow to think that we had in our keeping the precious truth which would lighten all darkness, and that wherever we went we might help to kindle its rays."

"And then the missionary sat down, and began to sing: 'The light of the world is Jesus.'"

"Let all the peoples praise thee."

A certain pastor on hearing that his daughter had decided to volunteer, asked in astonishment, "How came you to think of going abroad as a missionary?" She replied, "Why, father, I do not count it strange. All my life I have heard you pray for foreign missions, and now I am going to answer your prayer."

"For thou shalt judge the peoples with equity."

A Mohammedan of Delhi, is worrying about the danger of sudden death. He longs for prayer a few years more in which to work off by prayer

and fasting the bad deeds of his early life. His religion tells him to wash his hands, feet, arms and head five times a day, so as to be pure when praying to God. He washes seven times, and doubles the legal number of repetitions of his prayer; he wears out his feeble body by fastings that are not on the books; he multiplies his almsgiving, but all in vain. He has been taught to consider God not as a loving Father but as an inexorable taskmaster who demands the full tale of bricks. He dares not, at his age, listen to the good news of a Saviour in Jesus Christ.

"Let all the peoples praise thee."

Sir William Macgregor was discussing the relatively rapid progress of Mohammedanism in West Africa as compared with that of Christianity. "It's just this," he said, "every Mohammedan regards himself as a missionary; the majority of Christians think it is another man's work."

"And all the ends of the earth shall fear him."

A missionary in India had some visitors. One said, "Sahib, we would see Jesus. My village is over yonder three miles away. We have given up idolatry, and we wish to embrace the Jesus religion. Come with me; the entire village is waiting for your coming." Before I could reply another man stepped forward, and then a third, and, lo! a fourth, and from the lips of each fell the Macedonian cry. Listen to the last man: "Sahib, this is the fourth year that I have come to you, and every time you have sent me away sorrowing. O, Sahib, give me a message of hope this time!" With a breaking heart I had to say, "Your village is eight miles away, and I dare not even encourage you till I have a teacher for you. Be patient another year."

In the Methodist Episcopal Church in India there are something more than 150,000 who, like these inquirers, are waiting for a chance to confess the Christ openly in baptism.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

PERSONAL.

A correspondent of the London Sunday School Chronicle writes:

When first I saw Mr. "Pussyfoot" Johnson he was being put upon an ambulance by a crowd of thoughtless medical students, and as an indirect result of their "ragging" he lost one of his eyes. On Saturday night I saw him again, but this time in the place of honor at a great demonstration at Westminster, and stretched across the platform behind him was the bold motto—"Pussyfoot's eye will make England dry, 1920: England to be Dry 1925." Mr. Johnson looked none the worse for his recent accident. A glass eye has replaced the missing one, and as he habitually wears spectacles the injury is hardly noticeable.

Of all the speakers at the meeting, only Dr. Grenfell made any reference to the unfortunate injury to Mr. Johnson, and he spoke of it as part of the price of a great victory. "Nelson had to lose an eye before he could stand upon a column," he added; "and a hundred years hence Mr. 'Pussyfoot' will be standing on a column."

An inquiry addressed by Mr. Clinton N. Howard to Ex-President William Howard Taft regarding the report that the liquor interests laid a signed check before him inviting him to fill in the amount as a retainer, brought from him the following reply:

"January 12, 1920.

"My Dear Sir:

"The story which you repated in your letter concerning my refusal to accept service by the liquor interest, in which I was offered a signed check inviting me to fill the amount has no foundation whatever. It is manufactured out of the whole cloth.

"Sincerely yours,

"William Howard Taft."

Bishop Kinsman, of Delaware, recently resigned and accepted rebaptism and confirmation in the Roman Catholic Church. He was of the High Church persuasion and believed that the Episcopal Church was too tolerant.—Christian Century.

Dr. H. H. Proctor, the noted Congregational colored pastor of Atlanta, Ga., has resigned his pastorate there and gone to the Church of the Nazarene, Brooklyn, N. Y.

Dr. Jacob Gould Schurman has resigned from the presidency of Cornell University after a service of twenty-eight years. He asked that his resignation become effective June 23, 1920.—Watchman-Examiner.

NEWS.

It will take eight years at the present rate of progress, according to figures in a recent report of the American Red Cross, to clear northern France of barbed wire entanglements.

Philadelphia churches are planning to raise a fund of \$200,000 for an advertising campaign to increase church attendance.

Present plans call for full-page advertisements in all Philadelphia newspapers each Saturday.

The church advertisement movement has the strong endorsement of the Poor Richard Club. Edwin S. Stuart, president of the club, and the board of directors have given the plan their approval.—Judicious Advertising.

A New York waitress was recently fined for driving her \$4,500 automobile on the wrong side of the boulevard. In the court she admitted that with a salary of \$12 a week her income for the same seven days was \$80. An unusual case, to be sure, but still illustrative of the fact that the maid who sets food before us and stacks our

dishes when we have finished is paid more generously than the maid who places intellectual dishes before our children and trains them for life's great battle. Some day we'll see the joke.—Northwestern.

According to Prof. Walter S. Athearn, the Protestant churches of America spend three times as much for their church janitor services as on religious education for their children.

The six million farmers in this country sold twenty-four billion dollars' worth of produce last year. In Iowa every third man owns an automobile. This isn't true in New York City.—New York Tribune.

A canvass of a certain district of St. Louis has shown that persons who are in good health and who are busy at some prosperous pursuit are very likely to manifest no interest in religion, but as soon as they become ill, nine out of ten of them remember that they are members of a church or, at least, have some religious preference.

A large percentage of residents in many of the blocks were found to have no church affiliations whatever. In one block chosen at random for study, were sixty families, numbering 250 persons. Of these only forty persons attended any church and only thirty were Sunday School pupils. There were 180 that denied any church preference whatever.

In another St. Louis block there were approximately 650 residents, divided into 150 families. Only 125 persons out of the 650 were members of any church.

The statistics of one district show that persons of one denomination are as derelict as those of another.

Of seven Roman Catholic families, four attended church; Evangelical, nine members, seven attending; Methodist Episcopal, four members, two attending; Presbyterian, three members, one attending; Christian Science, one member, not attending.

One man was found who belonged to the Baptist Church, but said his preference was Christian Science.

In a down-town section, in one block, it was shown that eighty-seven per cent of the residents did not attend church, although there is a church in that block.—Interchurch Bulletin.

The Sunday Schools of Sao Paulo, Brazil, held their annual convention not long ago. The seventeen Sunday Schools of the city participated, with an attendance of 1276 and many turned away.

The schools were called one by one, arose in a body and sang one or two verses of a hymn, recited a passage of Scripture, or were represented by recitations from little girls especially chosen for the purpose. Twenty little girls bearing the flags of twenty different nations marched on the platform and formed a semi-circle. When the presiding officer called the name of each country the representative stepped forward and gave the Sunday School statistics for that country. The last who came forward, who not only gave statistics but made a little speech, was Brazil's representative. Just as she was about to begin, the postmaster of the city arose and said to the chairman, "Since Brazil received the Gospel from the people of the United States, I propose that the representative bearing the flag of the United States be requested to take her position beside Brazil." The suggestion was accepted with enthusiasm and the applause was deafening for a time.—H. C. Tucker, Field Secretary of the World's Sunday School Association.

Considerable has been said against having the Eighth Convention of the World's Sunday School Association in Tokio, on account of Japan's treatment of Korean Christians. The Korean Annual Conference of the Methodist Episcopal Church unanimously adopted this resolution:

Whereas, the Eighth Convention of the World's Sunday School Association is to be held in Tokio, in October, 1920, and,

Whereas, we believe that the church in Korea should be represented in any such meeting of the Church Universal,

We recommend that each District, and as far

as possible each Quarterly Conference, endeavor to send representatives to the said Convention.

(And now it would appear the moving pictures are neither American nor modern.—Ed. Exp.)

The cinematic art was practiced hundreds of years ago in Siam as follows: The proper number of figures, designed from leather by hand, were mounted on rods and projected on the screen by the hand of the operator. The screen was a white cloth hung between the audience and the light. The shadows were manipulated by the operator's pushing the manikins along in a trough. As action advanced through climax and anti-climax, the operator recited in a sing-song voice five-reel dramas of the love and wrongs of the kings and queens represented.—The Continent.

On November twenty-first, in St. Louis, there was organized the International Association of Woman Preachers. The purpose as stated in the constitution of the new organization is to "promote fellowship among women preaching the Gospel of Jesus Christ, to secure equal ecclesiastical rights for women and to encourage capable and consecrated young women to take up the work of the ministry."

In their Declaration of Principles these preacher women declared themselves as standing for:

The Holy Scripture as the revelation of God to man and the ground of faith in Jesus Christ as Saviour.

A full presentation in teaching and preaching of both individual salvation and social righteousness.

A missionary program that shall comprehend the needs of the whole man throughout the whole world.

A genuine democracy that shall secure equality of opportunity for all regardless of property, caste, race or sex.

The organization is made international to include the many evangelists in mission fields. It is interdenominational, nine denominations being represented in the group that met at St. Louis to organize.

The officers elected were: President, Miss M. Madeline Southard, Winfield, Kans.; Vice-President, Mrs. Etta Sadler Shaw, Grand Rapids, Mich.; General Secretary, Mrs. Mary Kuhl, Champaign, Ill.; Recording Secretary, Miss Lida Herrick, Lincoln, Neb.; Treasurer, Miss Lida Kroft, Indianapolis, Ind.; Auditor, Mrs. Mary Sibbitt, Wichita, Kans.

TEMPERANCE.

Results of Prohibition.

Peoria, Ill., has been a center of the distilling industry for many years, with millions of dollars invested in many liquor enterprises. After half a century of distillery business there seemed to be nothing for Peoria to do in the event of the adoption of the amendment but to seek the consolations of the bankrupt courts. But Peoria has done nothing of the sort. This is the newspaper report:

"Peoria's great distilling plants are being converted into food product concerns. More men are employed than ever before. Distillery money is being loosened into other business lines and the city is enjoying a building growth and commercial increase such as it never before experienced."

And here is another sidelight on the effects of the adoption of the amendment:

"The jail population of Massachusetts has diminished so rapidly during the last few months that four county jails—those at Lowell, Taunton, Fitchburg, and Newburyport—have been ordered closed. The demand for labor, high wages, and prohibition are given as the chief reasons for the drop in jail population."—Zion's Herald.

Not a single drunk up before the magistrate in the Sunday morning session of the famous court at the Tombs in New York City; not one arrest in the whole city of Rochester, New York, from the afternoon of a recent Saturday till the convening of municipal court Monday morning; only three arrests (none for intoxication) in the city of Orange, New Jersey, through the whole month of January, which, according to precedent, should have produced about a hun-

dred police cases, mostly booze victims—facts like these surprise even sanguine prohibitionists. The Prohibition amendment is being vindicated much more rapidly and completely than its best friends anticipated. Even its enemies are compelled to praise it.—The Continent.

The Dayton, Ohio, Brewery Company has disposed of two plants for the manufacture of ice-cream.

Returns from the taxes on soft drinks will probably aggregate eighty millions of dollars this year.

Mr. I. E. Deppen has resigned as door-keeper of the prison at Harrisburg, Pennsylvania. Business has so fallen off since prohibition that it is thought it will not be necessary to appoint a successor.

Directly opposite the long gray colonnade of the Treasury Building a new hotel—the New Washington—has been erected since the war broke out and prohibition befell the District. The owner of the lot on which it stands had agreed to a long lease and was to take a substantial stock interest in the company. When the dry law was enacted he withdrew, claiming that it would make profitable hotel keeping impossible. "It was the best thing in the world for us," said the hotel manager. "We bought the lot and have done a tremendous business ever since we opened. I never thought I would approve prohibition in a town where I operated a hotel, but I hope never to have to keep a hotel in a wet town again."

There is an average of only sixty-six applicants daily at the municipal lodging-house, New York City, as compared with 120 in 1918, and from 500 to 600 in 1917. There are so few patients in the alcoholic ward of Bellevue Hospital, the largest of its kind in the United States, that the hospital committee has just approved the abandonment of the ward as such, and its conversion to purposes more needed at this time. The Coney Island Hospital reports that this year the number of cases of alcoholism was practically negligible.

"Since July 1 there has been a 30 per cent reduction in the calls for charity ambulance service, and an even greater reduction for private service. Practically every hospital reports vacancies, whereas formerly they have been well filled. There have also been fewer child commitments in recent months, and were it not that a number of radicals have considered their children as State property here and deserted them, the number would be less. Prohibition and an abundance of work are bringing prosperity to this city."

The wife of the superintendent of the Jerry McAuley Mission says: "The work-or-fight law reformed many drunkards," and adds that the Mission has only one-third as many applicants as formerly.—Christian Science Monitor.

Peoria, Ill., was the center of cheap whiskey manufacturing, which industry has been 'ruined.' But the distilleries employed less than 1,300 men, and they are being remodelled to make use of many more. The Majestic Distillery employed 250 men and will now use 1,500 in making food. The Great Western employed 300; will now use about 1,200. These distillery plants at Peoria will be making denatured alcohol, corn syrup, feed, yeast, preserves, glucose, and similar products.

At the outset Portland, Oregon, sacrificed \$350,000 annual revenue by the abolition of the saloon. No new taxes have been imposed. Municipal reports indicate a reduction in the city budget, although salaries have been increased. These figures of arrests offer suggestion as to one point of saving: 1915 (wet)—drunks, 6,727; vagrants, 3,314; 1918 (dry)—drunks, 1,350; vagrants, 927. Between the years the population increased 50,000. The district attorney cites the fact that the number of prisoners in the penitentiary has fallen off fifty per cent. The commitments for the last wet year were

261; for 1918, 94. The business community in Portland is a unit in support of the prohibition policy. Bank deposits, which in 1915 (wet) amounted to \$122,344,823, were in 1918 (dry) \$226,381,703.—Collier's Weekly.

Police "Business" Dull.

Police "business" has slumped steadily in the last six months as indicated by the blotter at Central station, Cleveland.

A blotter has space for about 8,000 names. Formerly it was filled every two months. Now one lasts from three to five months. Prohibition, officers say, is the cause of the falling off.—Cleveland Plain Dealer.

His Beer Money.

I was introduced a few months ago to a painter by trade, an ex-fighting man, ex-drunkard, and ex-miserable. Religion had restored his soul and made him a useful citizen. He told me how his mates continually asked him, "Don't your missus never give you any beer money?" "To which I answer them," he said grinning, "Hoh, yuss; my old lady gives me plenty of beer money—shillings and shillings. And where do you think I keep it? In my garden! Ain't that artful of me? And some of my beer money has got feathers and lays eggs, and some has got fur and makes lovely pie, and some has got flowers and smells a bit of all right. Yuss, if you'd like to see my beer money, drop in some Saturday afternoon and take a walk around my garden. I'll show you last week's beer money, the week's before—yuss, and last year's—hopping and clucking and crowing and smelling beautiful. By the way, old friend, where's your beer money? Where is it? Can you show it to me, or is the publican keeping it for you till Christmas?"—Harold Begbie.

Ice Cream Instead of Beer.

The prohibition of the sale of liquor has had one important and easily visible effect. It has turned hundreds of thousands from beer and whiskey to ice cream and soda water. In one eastern city until recently there were three breweries. That city had been drinking about 300,000 barrels of beer yearly, which sold at retail for about \$4,200,000. Today the city is eating 3,000,000 gallons of ice cream. It formerly drank about a barrel per capita each year. Now its annual consumption of ice cream is about eight gallons per head. One of the breweries was making 65,000 barrels of beer every year, and is now making 800,000 gallons of ice cream annually, with an increase in the value of its production of 150 per cent.

The American ice cream industry is a business of between \$200,000,000 and 300,000,000, with a present output of more than two gallons per capita yearly. Prohibition promises to double it within a year, for it is being found that when a neighborhood goes "dry," if it is surrounded by a "wet" territory, the increase in ice cream consumption is between 40 and 50 per cent, and that where a whole State goes "dry" the increase is from 75 to 100 per cent.—National Advocate.

Nearly fourteen centuries ago a conqueror of Egypt said his prayers drunkenly at Medina, and Mohammed was led to declare that drink was cursed by God. Since that time the use of alcohol has been forbidden to the followers of Islam. But the prohibition has been widely disregarded, and dispatches from Constantinople report the Sheik-ul-Islam, the spiritual head of the Moslem faith, as deploring the drinking habits that have spread in modern times among his co-religionists. America, says the Sheik-ul-Islam, in deciding for constitutional prohibition has set an example to Islam, and he concludes: "We are now launching a prohibition campaign throughout Islam to make God's wisdom respected."

The Chicago Conference of M. E. Ministers.

The New York Christian Advocate says: "From the first a deep, not to say tense, seriousness prevailed. This was felt to be no ordinary occasion. Its objective as it was soon defined was: To establish for the pastorate a place in the program of the Church and to give the pastorate, as have officials and boards, an

entity of its own. Everywhere the pastor is regarded as "the key man," "the indispensable man," yet is he today the most distressed, the most perplexed and the most restless officer in the Church. The situation is destroying the pastorate and will ultimately break down the Church. What is the reason for this? How can it be overcome? If in the discussion of these problems criticism had to come upon the officials, the movements or the pastors themselves, let it come. The situation must be faced. Such was the spirit and such the purpose of the conference. In its consciousness of the pastorate as an entity, in its aim to dignify the pastorate of the local congregation as the most important work of the ministry, in its straightforward warning of danger ahead unless the Church emphasis was changed in certain directions, this conference may prove, as it is hoped, a blessing to the denomination."

Zion's Herald (Boston) comments:

"For some time there has been growing among the pastors of the denomination a spirit of unrest against outside interference in their work. Programs, ready made, have been handed down, which, if put into operation, would consume the greater part of the time and most of the energy of the pastors. Special days of various kinds have been set aside, and the men have been instructed concerning the themes upon which they were to speak. The inevitable result has been to leave little opportunity for the pastor to do the distinctive work which his particular parish demanded, or to relate his pulpit ministrations to the special needs of his people.

The Herald rejoices that these pastors have taken this vital matter in hand. That 125 men from fifteen Annual Conferences and five states, covering a territory over a thousand miles in extent, should come together for such a purpose, is not only significant of the unrest that exists, but is likewise a good omen of the determination of the pastors of Methodism to devote themselves to the work to which they feel they have been called.

The Herald has for some time felt very keenly that the pastorate must be magnified. In no other way can the denomination do the work which it is set to accomplish."

The conference sent forth to the church press a declaration of their own aims and conclusions. These men also addressed an open letter to the bishops of the Methodist Episcopal Church, expressing their aims and fears, and suggesting that the bishops issue a call to the church for a week of special prayer just preceding the meetings of the General Conference next May, that it may be ruled by the spirit of our Lord.

Some of the Methodist laity have commented that they have long known that the "pastor was the key-man." The laity are glad to see that the pastors, like Paul, are now disposed to magnify their office. More will be done for the Kingdom when the pastor appreciates the importance and responsibility of his position and does not welcome every chance to escape into a secretarial office.

One hard jolt after another is the melancholy (or diverting, according to point of view) history of the few lingering friends of booze in these fearsome (or tremendously encouraging, again according to point of view) days. The decision of the Supreme Court at Washington justifying and upholding war prohibition is the roughest of all such jolts up to date. As a good job done with neatness and sufficiency the extinguishment of saloonatic hopes by the court's pronouncement leaves nothing to be criticised. The court is unanimous—and quite as emphatic as it is harmonious. Questions that saloon attorneys propose to raise concerning the lawful means of ratifying such an amendment in the so-called referendum states—like Ohio—might be dallied with in a court where sympathy with the dispossessed distillers had any entree. But the extremely dry atmosphere of the Federal Supreme Court has now been made perfectly evident, and everybody knows how clearly facts and realities are seen through a dry air. There need not remain, therefore, the slightest uneasiness about the issue to be made over the

prohibition amendment. The court will take a common sense view of the liquor plea—which will be that there is no sense in it at all.

By the way, if President Wilson's self-esteem permits it, he should be conscious of sharing the jolt administered by the court. The inconsistency of his discovering that the war was ended when booze-dealers wanted to resume business, and that it was not ended when miners wanted to strike, is exposed with a propriety and a pungency which leave no room for rejoinder at either right hand or left.—The Continent.

* * *

The Inter-Church Movement.

The so-called Inter-Church Movement is not really inter-church. Very few of the churches have adopted it. Its movers are the extra-church organizations which, without any authority on the part of the church, have sprung into existence. It is reported that these leaders are now endeavoring to raise a million dollars for overhead expenses of this year. We understand that they are asking four of the leading denominations to underwrite this sum in amounts of \$250,000 each. We have no question as to the motive of these excellent men, but we do believe their method is very questionable. The chief purpose as now understood is to make a survey of home and foreign fields, and thus to be able to tell the church what needs to be done and how to do it. This is unnecessary, for the church has long since known what needs to be done, and even how to do it. The great requirement is the means by which to accomplish the work. To many of us there seems to be altogether too much inclination on the part of all of us to tell other people what needs to be done and how to do it, while we are not ready to do it ourselves. It is something like those who put burdens upon other men's shoulders, while they were not ready to lift them with one of their fingers. If the attempt is made to put over on the Presbyterian Church, the burden of \$250,000, in order to tell her people what to do and how to do it, the letters which are coming to this office indicate that there may be a rebellion and possibly the breakdown. This matter of millions for overhead expenses has gone the limit. Besides, we have our own New Era Movement, which is led by excellent men, carrying out a heavy church-authorized task, and the additional movement will embarrass this one already on the way. Before this movement is approved by the Presbyterian Church, it should require that it be radically modified, and if not modified, it should be rejected.—The Presbyterian.

* * *

There is no end of good impulses and good intentions on the part of the American people. But will it all end in good intentions and "surveys"? At last accounts eighty-five American commissions had been in France "to make a survey" and to report to some home philanthropic body; in the meantime these people are freezing to death or starving, while the home societies will probably have spent all their funds on "commissions" and "surveys." The French are getting pretty tired of being "surveyed" by "commissions."—Zion's Herald.

* * *

The Submerged Half.

The survey discloses the acute situation as to ministerial support and the duty and imperative necessity that rests upon the church to provide adequate compensation for its ministers, active and retired.

The total salaries paid in 1916 to the 170,000 clergymen of the United States was \$125,000,000. Not half of them received more than \$700. The greater number received less than the minimum subsistence of the ordinary workingman's family. Even with allowances for rent-free houses the cost of food alone in many instances would exhaust the minister's income. The United States income tax returns for 1918—which give the entire income, not the salary alone—show that only 1,671 of the 170,000 active clergymen—not one per cent—came within the tax limit of \$3,000.

METHODS OF CHURCH WORK

E. A. KING

Easter comes April 4th and ought to be the most glorious and satisfying church festival of the year. Great preparations have been made for this Easter, perhaps greater than ever before in the world's history. The war emphasized the need of more religion, or a better quality, and churches everywhere have done their best to arouse the people to a consciousness of this fact. Revivals have been almost universal, and where they are not popular, membership campaigns have been undertaken. Thousands of people will unite with churches this Easter and we hope that your church will receive many.

* * *

This "harvest of souls" makes a thoughtful man think. We saw in a church advertisement recently a statement to this effect, "We have just added 100 new members to our church." This fact was offered as one inducement for attendance. We congratulate the church on this fact of adding one hundred people to the church roll, but we would also ask this question, Is this church existing and growing on what it gets out of the community for its own up-building, or is it giving itself to the community and the world in a sacrificial service? Why not also advertise the fact that the church has given so many members in service for others? Why not tell how much money it has given to missions, to philanthropies, to welfare service, etc., etc.?

* * *

We hope that when you have read this far you will say, "Now I must send Mr. King something for this department." That will be fine, especially if you do it. We very frequently meet some of our churches who say, "I surely intended sending you something! When I get back home I will." Let us suggest that you put the editor's name on your mailing list. Send samples of everything and write us a story about something you are doing. Send every thing to Rev. Elisha A. King, 594 South Eleventh St., San Jose, California.

A GOOD EASTER PROGRAM.

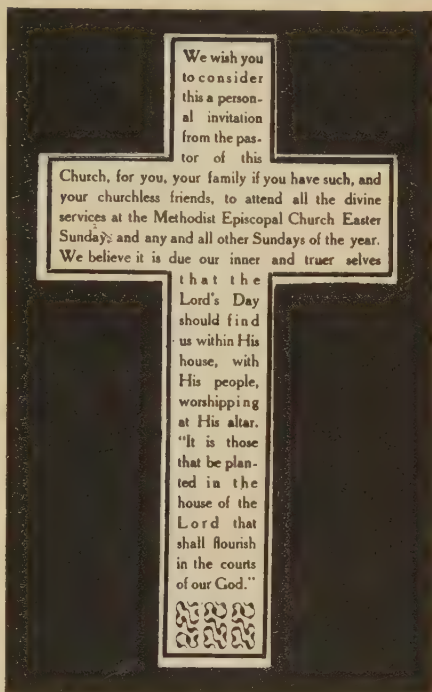
I. Sunrise Prayer Meeting especially for the young people.

II. Easter service at 11 o'clock. Decorations, Easter music, new members, Easter message.

III. Vesper service of music or a regular evening service with Cantata or a powerful popular sermon or lecture on the great Easter hope.

A GOOD EASTER INVITATION.

The following attractive invitation is printed on purple linen finished stiff paper. The cross outline is in silver and the main invitation on white paper cut to fit the silver cross. Such artistic folders always prove valuable.



COMMUNITY EASTER ADVERTISING.

We have a copy of a large newspaper advertisement sponsored for by three local churches whose names are printed within the space. The central portion of the advertisement contains a large outline cross with various Christian exhortations in it. This is powerful church publicity for the Easter season and we suggest that this year many churches unite in a large display announcement of Easter services. It will do a great deal of good and bring thousands of people to the church.

During Lent we remember especially the Great Giving, when God "spared not his own Son, but delivered him up for us all." How grateful we are when we stop long enough to think what this means to us. To show our gratitude, we give. True gratitude always costs. Let every little Lenten envelope be an altar where daily we "sacrifice the sacrifices of thanksgiving."

EIGHT DAYS WITH THE CHRIST.

A very interesting program has come to us from Plankinton, S. D. The minister's invitation reads this way:

Dear Friend:

You are personally invited to come with us and spend eight days together with the

Christ, following "In His Steps" through the closing days of his white life down into Gethsemane's cruel shades; through his awful night of trial; out to Calvary, there to "behold the Lamb of God which taketh away the sin of the world;" into the darkness, gloom and stillness of the tomb, and at last through its open door out into the noonday splendor of an endless day.

"Come with us and we will do thee good." Bring a friend, bring some one who is in need of The Friend.

William Murray Allan.

The Minister.

The topics for the week are fresh and "different." That is why we are attracted to them. In preparation for this issue the editor has examined scores of lists of Holy Week and Easter topics and has found much of sameness. This man has thought out something a little different and this new way of putting old things wakes people up. It pays to spend time and careful thought in phrasing topics. Here are the themes that could not help but interest the people:

The subject for each evening in the order as follows:

The Chorus Question.

The Greek Question.

The Night Dirge of Judas.

The Keynote of Gethsemane.

Hell's Chorus.

Heaven's Answer.

The Silence of the Tomb.

The Hallelujah Chorus.

A UNIQUE SLOGAN.

Olivet Church of St. Paul has been using this slogan. It's a good one for all of us to use, especially where there is "weather" to consider. On last year's Easter Sunday invitation it said:

"Come to this house on Easter Day. Come weather or no."

MEMORIAL DECORATIONS.

On one Easter calendar we notice that the beautiful Easter decorations used so lavishly in the church were provided by friends in memory of those who passed into Easter glory during the past year. There were twenty-four names in the list. There is no more beautiful service than this of glorifying the Easter services with flowers given in the name of the triumphant dead.

RESULTS OF PASTOR'S CLASS.

A most interesting report has come from South Church of New Britain, Conn., where fifty-eight members joined the church Easter day. Of this number fifty-three joined on confession of their faith. In the report we note reference to the method used and we believe it is good enough to repeat here.

"There was faithful oversight by the teachers in the church school, a word now and then from the platform in the various departments, encouraging the young people to be thinking of this devotion of their lives, and during the Lenten season the usual pastors' class for possible communicants. In these classes—for there were two of them—one for boys and one for girls—were gathered the young people from high school age up, who

were not already members of the church and who were interested in talking over the subject matter to be presented.

"For five successive Sundays the pastor talked with these young people on the meaning of Christianity, what it signifies to be Christian, why one should become a Christian disciple, the difficulties of Christian discipleship, what the church is, what it stands for, why one should become identified with the church, the sacraments of the church, the local church and its history. It was stated at the opening of these classes that it would not be assumed that any person was committing himself to church membership, but when the course was finished most of them decided to join."

EASTER OFFERING A SACRIFICE.

Rev. Chas. P. MacLoughlin, Pittsburgh, Pa.

Are you considering your Easter offering? One evidence of our spiritual condition is in the gratitude we have for our great blessings, expressed by means of the Thank Offering. Our Easter Offering is a veritable Thank Offering and should represent some sacrifice, something given up—some pleasure, some unnecessary desire displaced by our love for Christ and our concern for his cause, expressed outwardly in dollars and cents.

SUGGESTION FOR DECISION DAY

A decision day just before Easter would be appropriate. The following communication has a suggestion in it that we have never seen anywhere else:

Subject: "Choosing Christ for Life and Life for Christ." That is at once Decision and Vocation Day—a time to review the blessings of the year as they will influence those who have not chosen Christ for life to do so, and those who are Christians who have not chosen some vocation which would be a life for Christ and for the good of others to choose such a life work today.

Surely there is enough in the history of the one year just closing to constrain any reasonable rightminded person to climb out of the valley of decision, where many in our Sunday Schools who belong to the families of God's own people today have lingered long—some as long as the Israelites lingered in the wilderness with the land of blessing close at hand, intending to enter it surely some time, but deterred by fears about difficulties that God would have helped them to conquer. For thousands of Israel it was too late and they died outside. Shall it be so for any of us?

Imagine three cards, with a place for a signature. See which, if any of them, you will sign on this "Decision Day," when we may decide wrongly or rightly as we choose, for God has given us a share of his own freedom of the will. Even God cannot make us good against our wills, not even with the specific consent of our wills.

Think of such a card as this: "I cannot love and serve Jesus Christ. Signed ———." No intelligent person could sign that and so declare that what God commands all to do some cannot do.

Here is another card: "I will never love

and serve Jesus Christ. Signed———"Probably no one in all the Sunday Schools of the world would sit down alone and deliberately sign that he is more ready to say "Never" than to say "Now."

Then there is the card that everyone who believes there is a God above this wonderful world and that he sent his Son to this world to save and guide us, should sign without any more cowardly delays:

I will now and forever love and serve Jesus Christ, and help him save others, and I will not choose any vocation in life which Christ would not approve and which would injure my influence for good.

(Signed) _____

That brings us to speak of this as "Vocation Day." The Presbyterian Board of Education at Philadelphia suggested such a day a few years ago for Presbyterian Sunday Schools, and this good idea has been officially appropriated by the Southern Methodist Church, which has put it into its denominational Sunday School calendar. On the last Sunday in September all the million Sunday School children of that connection were told how they are bound to choose for their livelihood in the world only such occupations as are fit to serve God in, and that God will hold them each responsible for making the right kind of choice. Of course, there will be a good deal said about the ministry and missionary service as a preeminent appeal. There is no better time for Vocation Day than now. Try it in your church.

EVANGELISTIC SUGGESTIONS FOR POST EASTER ENDEAVORS.

How shall we best take advantage of the deepening religious interest in the weeks preceding Easter? Obviously by gathering up that interest for carrying on definite religious projects after Easter.

1. **Enlisting New Members.** Large Easter gatherings carry with them special dangers. Failing to enlist the new members in specific religious activity is the greatest; therefore let everything be done to emphasize the new relationship.

A **certificate of church membership** should be given to every new member. With it there should be simple instructions for the personal religious life, an outline of the opportunities and responsibilities of church membership and an invitation to subscribe to the church and its benevolences. Do not be afraid of making religion sordid by introducing finances. If you leave them out you are likely to dwarf the spiritual life of the new member.

Social connections are important. Plan a reception to new members within a week after they are received. Make it an actual introduction of the new members to the church people. Do not stop here. Definitely arrange for intimate acquaintance on the part of every new member with a circle of church people. Here is where your parish organization is of importance.

Watch over the new members faithfully until they are thoroughly inducted into the life of the church. If they are absent from the Sunday service, call them up on the phone the next morning, or write them, or call

neighboring members of the church asking them to inquire; or, best of all, call upon them personally on Monday, letting them know that you missed them. Here again the parish organization is most useful. In the larger churches committees should be set to attend to this, with or without the pastor's co-operation.

Assign some responsibility to every new member. Each one should be introduced to the department of church life which is appropriate—the women to the women's organizations, the young people to the young people's organizations, etc. Usually there is need of helpers in the Sunday School. In many churches the choir needs new material. Every pastor knows what needs to be done in the church, and through the church, in the community. If there is nothing for new members to do, invent something; they need it. Church members who are doing something worthwhile for the church will not lose their interest in it.

Pastoral calls are essential in this connection. Formal calls are better than none, but the pastor should have a plan and a definite aim when he calls upon those estranged from the church. Let him go with a request to which an answer needs to be given. There is some special service which you want them to attend; some particular work you want them to do; some information which they can give. Whatever other pastoral calling has to be omitted do not omit this.

Use the mails in getting the attention of those who have forgotten the church. Write personal letters; get the other members of the church to write; send printed matter. Mail a calendar every Monday to those who do not attend the Sunday services.

ENCOURAGING BIBLE READING IN THE HOME.

In a letter just received from Rev. G. A. Richie, Allentown, Pa., he sends us an account of a very interesting method he is using. It is along the line of encouragement to read the Bible in the home. It looks forward to Easter and special religious services for three weeks thereafter. In the letter sent out to the people are the following exhortations:

"Herewith you will find daily Bible readings, covering a period of five weeks. Let us gather the family in the morning, or in the evening, or at a meal, for a service of scripture reading and prayer. Let us remember that in all the other homes of our church, the members are reading these scripture passages on the same day and offering prayers for the success of our evangelistic services." Mr. Richie writes:

"I worked out these thoughts and selected the Bible readings. The theme of the week union at morning service. The evening service and also at the Sunday morning service. You will notice the content of the readings are preparatory to special services. The period of preparation leads to Easter, which will be a day of receiving members and communion at morning service. While evening service will be a special musical program which

always fills church and Sunday School. The next day begins the special efforts."

Many a pastor would like to do this sort of thing for his own people but for some reason has never gotten to the point of actually making the selection of topics and readings. These readings arranged by Mr. Richie represent much thought and time and we believe that it will be a real service to many readers if we reproduce them here.

He calls the series by this interesting title: "Fitting the Army to Fight the Fray," and under five general military titles takes up the Biblical material. You will find this reading very interesting for yourself and we should not be surprised if you actually found many good sermons in the list.

Morale.

(The One Thing Necessary)

Sin of an Individual Defeats a Whole Army. Joshua 7:1-26.

Sin of Whole People Brings Destruction. Numbers 16:36-50.

Dissension Means Defeat. 1 Cor. 1:10-31.

Large Numbers Not Necessary for Victory. Judges 7:1-23.

Success Attends Obedience and Faith. Joshua 6:1-21.

Unity and Cooperation Guarantee Victory. Acts 2:40-47.

The Morale of a Soul-Winning Church. Acts 4:23-35.

The Training Camp.

(Preparation.)

The Preparation of Jesus. Luke 2:39-52.

Jesus Drills the Twelve. Matt. 10:1-42.

The Training of Paul. Acts 22:3-21.

The Warrior Must Know the Word. John 1:1-41.

Training is Essential. 2 Tim. 2:1-18.

Equipped for the March. Eph. 6:10-20.

Marching Orders Sealed by the Holy Spirit. Acts 2:1-39.

Service of Mercy.

(Delivery of the Message.)

The Wounded and Dying. Rom. 3:1-26.

The Divine Method of Rescue. John 3:1-21.

The Cost of Our Healing. Isa. 53:1-12.

Accepting First Aid. Acts 16:16-34.

"Mopping Up" the Wreckage. Luke 19:1-10.

Ready to Report for Service. 1 Pet. 3:8-22.

Carrying the Message of Mercy. 2 Cor. 5:20; 6:18.

Tactics.

(Carrying on the Campaign.)

Seizing an Individual Prize. Acts 8:26-39.

Laying Siege to a King. Acts 26:1-29.

A Prisoner Who Captured Many. Acts 28:17-30.

Overcoming One and Many. John 4:1-42.

Orders From the Chief Marshal. Matt. 19:13-30.

Besieging Every Nation. Acts 10:1-48.

The Master's Plan for Attack. Luke 10:1-24.

In the Trenches.

(In the Fight.)

Following the Leader. Luke 9:57-52.

Courage and Confidence. Josh. 1:1-18.

"Over the Top." Luke 14:12-24.

Hardships of the Fight. Luke 14:25-35.

Joys of the Fight. Luke 15:1-32.

A Soldier With Many Chevrons. 2 Cor. 11:23-33.

The Conquering Heroes. Heb. 11:1-40.

HAVE NOON MEETINGS HOLY WEEK.

If you have never tried this plan we suggest it. Arrange for a thirty minute service with one hymn, one solo, the reading of Scripture, a few words of exhortation and a prayer. Do not mind the largeness or smallness of the audience. If even one or two people are benefited it is worth while. To have such a service registers Christian faith and does the community good. Keep it up year after year until the custom is established or is merged into a union noon service in some hall or theater.

ILLUSTRATED ADVERTISING.

Church advertising, in order to be read and valued, must be made as attractive and psychologically effective as possible. The editor of this department has an unusual opportunity to see many different types of publicity and therefore ought to be able to form some judgment about its general drift.

Increasingly we see churches putting out attractive literature. In an "Easter Greeting" from Los Angeles, Cal., there is a large half-tone picture of the interior of the church. It is very attractive and doubtless was preserved by members and attendants. Every Easter we receive a new supply of beautiful printing, and we hope this season will be no exception, though printing costs more now than formerly.

Cuts of this kind are quite expensive, but small electros are not. Then, too, it is possible to secure cuts of pictures appropriate to the occasion. Woolverton, Osage, Iowa, can furnish many, as can Goodenough & Woglom, 14 Vesey St., N. Y. Local printers are often able to secure good Easter illustrations. It pays large returns to have the printed matter artistic and thoroughly attractive.

PRINT ON HONOR ROLL.

On the front page of the bulletin of the First Baptist Church of Shreveport, La., is a list of "Soldiers of the Cross" who have gone out from the church as volunteers in the kingdom of God. Following this list and statement we find the following exhortation:

"Let prayers unceasing ascend for them and that others may follow their fine example."

DAILY BIBLE READINGS FOR YOUR CALENDAR.

Many ministers are now printing daily Bible readings in their calendars. This helps the people and serves to satisfy the craving the Christian Science literature has done for so many, only in a different way.

STILL A FEW LEFT.

Some of our readers have used the editor's little book, "Clean and Strong," with much satisfaction. You will remember that one of the authors is the Rev. B. F. Meyer, D. D., of London, England. The book deals helpfully, in a Christian way, with the boys' and youths' sex problems. There are a few copies left. Send 50 cents to The Personal Help Press, San

Jose, Cal., and receive a copy by return mail post paid.

SHOW PEOPLE WHERE YOU GO ON SUNDAY.

We suggest the following card to be attached to the button-hole of every man and boy going to church Easter Sunday. It will prove one of the best advertising plans for church attendance:

I
am Going to
CHURCH SUNDAY
Are You
?

THE BIBLE IN PERSONAL WORK.

Rev. M. D. Bush, of Correctionville, Iowa, has sent us a printed slip (book mark) containing seventeen appropriate groups of Scripture passages that deal with doubters, questioners, and seekers after the Christian life. It is very good and no doubt he could furnish these in quantities. Write him and see.

SOMETHING FOR THE CHURCH CLERK TO DO!

In most churches the clerk keeps a record of meetings held and issues letters of dismissal. In Highland Church, at Lowell, Mass., the clerk has a larger work. He keeps a weekly report.

The blank that is now before us has space for the following report of work done on Sunday. Weather, including temperature and the same one year ago. The first set of blanks calls for a "General Report of the Day." The attendance, offering, new members and strangers are recorded for all departments and events, morning and evening services, communion, Sunday School, Young People's Societies. The Sunday School report calls for similar reports from all departments. Two places are left to record the men's work for the past week, such as Brotherhood and Boy Scouts, and the Women's work, such as Mis-

sionary, King's Daughters, Ladies' Aid and Mother's Circle.

The clerk must be aided by the various secretaries of the numerous classes and societies in the church and this must make a busy time for them on Sunday. Nevertheless, such statistics are valuable, especially when the time comes for the annual meeting or church year books. It also shows whether the church enterprise grows and what effect the weather has upon attendance, etc.

CHURCH VISITATION.

There is always a demand for ideas and plans for church visitation. We give the following plan used in the Methodist Church at Orrville, Ohio. The parish is divided into "South Side," "North Side," and "West Side." Each section has a leader and assistants. The assistants are in charge of certain streets in the section. The plan as it works out is as follows:

Each group leader will report to the pastor the names of the sick, families moving into her territory, and others that should be visited. The assistants are expected to report all such cases to their leaders.

Each leader will call on such families in her territory, and will assign the work of visitation among her assistants, whose visitation need not be confined to the streets on which they live.

All members and friends of the church are asked to help by reporting the names of the sick and of families moving into the city to group leaders. Not only the persons named in the list, but others will be asked by the group leaders to make calls.

The number of calls made by each visitor should be reported to her group leader at the close of each month. The group leaders will report to the monthly meeting of the Sunday School Board the first Tuesday evening of each month.

A GOOD INVITATION.

We take the following from the calendar of the North Reformed Church of Dumont, N. J. It is very good and might well be printed on your own calendar:

A home needs Religion and Religion needs a church. If you live here why not have a Church Home. This church offers its friendship and fellowship to you.

CHURCH MEMBER THE HOST, STRANGER THE GUEST.

Rev. J. C. Spring, D. D., Dumont, New Jersey.

In a short time a great many new families will be coming to our town. Many of them will visit the church occasionally and some will become interested workers at once. Would it not be a good plan to have some person responsible for every seat in the auditorium? When a stranger comes to church and sits in a certain pew the person who is responsible for that pew would be expected to consider the stranger his guest. Would greet, welcome and introduce him to other members of the congregation, thus get his interest at once. We hope in the same manner to have the community divided into groups for active service, so that every new family coming into a certain

part of the town whose interest is in our church may be put in touch with the church, and every name given to the pastor as soon as possible. Large audiences are pleasing; but the budget fully underwritten is gratifying, but the real work of this church must be in bringing new people to the Master and into the kingdom.

A "NEWLY-WEDS" CLUB.

At West Springfield, Mass., there has been formed an organization of the "Newly-Weds" into a "What-so-ever Club," who meet Sundays during the Sunday School hour, and also during the month socially. They are a strong reinforcement to their pastor, who is also their teacher.

3,900 FEET OF DIMES.

The following church-debt-raising plan comes to us from Albany, N. Y. The story begins this way:

A Silver Lining.

Great commercial movements find it necessary to incur debt in order to grow. So do churches, if any significant advances are made. This is the only apology which the First Christian Church of Albany offers for having some indebtedness. The building of a modern and well equipped plant, involving some unanticipated expenses, will leave an indebtedness not exceeding thirty-three hundred dollars. This will provide for every penny of debt of all kinds at that time. In order to wipe out this entire indebtedness a "Debt Destroying Campaign" has been inaugurated, into which the church, Ladies Aid Society, Sunday School and Christian Endeavor have voted unanimously to enter, having endorsed the following plan:

A Dime Journey.

The Exchange Savings Bank, which holds our mortgage, is approximately thirty-nine hundred feet from the church. We purpose starting at the church door and, speaking figuratively, laying a silver line of dimes to the door of the bank. As seventeen dimes make a foot, it will be seen that when the journey is completed all debt will be cancelled and a substantial sinking fund accumulated.

The workers were divided into two groups, blues and reds, and they were to secure their money in both dimes and "feet," because each side was supposed to secure so many "feet" of the 3,900 feet of dimes. All such "games" for the raising of money are interesting and they always win.

LETTER TO CONVERTS.

The Presbyterian Church of Carbondale, Pa., has received 155 new members in two years from a total of 470 in a revival campaign. The following letter was sent to each convert. We reproduce it here as a sample:

Dear Friend:

It is a great joy to receive the card telling of your acceptance of Christ and your determination to confess him. Truly to do these is the greatest deed of your existence. In the name of the church I welcome you to the Christian life.

This means business for you, a business which will be a flat failure unless God is your

senior partner. To win and keep his help:

1. Pray; morning and night and whenever you need aid.
2. Study the Bible, having your own copy. Find each text mentioned in Mr. Crabill's leaflet, "Man's Need of Salvation."
3. Confess Jesus everywhere, bravely, but humbly.
4. Quit every known sin by divine strength.
5. Attend all religious services you can, now in the tabernacle, later in the church.
6. Live up to and in John 14:23.

Your cordial friend,

GRAPHIC ATTENDANCE REPORT.

Rev. I. H. Wagner teaches a Men's Bible class and sends to each a monthly report of the attendance of every member. In the first part of the report is the following: "Dear Brother: Your record of attendance at the Brotherhood Bible class for the month of November looks like this."

Then follows a blank diagram with space for each Sunday in the month. "A" means absent, "P" means present. After this graphic report there follows another diagram. Just before this space are the words, "How will your record for December look? The blank diagram has four question marks in it.

This is a most excellent method of checking up attendance on any organization.

SQUIBS FOR YOUR CALENDAR.

There is a great difference in church calendars. Some of them are sober, sedate and colorless. We receive all kinds in our mail. Once in a while we are led to conclude that the advertising on some of them is the most attractive feature. Others are designed to guide the worshipper through the service and to inform him about the activities of the week. Then again there is another class that undertakes to instruct and encourage. Every calendar carries some helpful quotation, a bit of poetry, some item of encouragement. Here are a few suggestions of this kind.

This is our Father's house. Feel at home. We are fellow members of his family. Lay off burdens. Relax nerves. Push away anxiety, breathe prayerfully. Believe for visions. Listen expectantly. Get blessings to be a blessing. God never faileth.

God employs no hired servants. His work is done by his sons.

Bend your knees to God, but put your shoulder to the wheel.

"A pound of ideals is worth a ton of ideas. A pound of inspiration is worth a ton of information."

What to Pray For.

Oh, do not pray for easy lives. Pray to be stronger men and women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

THE PEOPLE'S TRUST FUND.

The following plan from Fort Plain, N. Y., for a Trust Fund is self-explanatory. Churches will do well to encourage such giving. We have recently heard of a man who bequeathed to his church (in his will) a sum of money sufficient to provide an annual income for the church amounting to what he usually gave himself while living. In this way this good brother projected his influence into the future life of his church.

"At a meeting of our Mission Circle, November 21, 1918, the following resolution was passed:

"To the Board of Trustees:

"We present to you, as a Mission Circle, the sum of \$30 to be the beginning of a 'People's Trust Fund' for the Universalist Church at Fort Plain. We ask that such a fund be as fully invested and that the interest only be used for the support of said church.

"We also ask that you, the trustees of the church, make appeals from time to time for added sums from church organizations and individuals until at least an endowment fund of \$10,000 is securely set apart and the income from the same is working yearly for the support of our Universalist Church in Fort Plain.

"The following committee met the board of trustees and presented the above resolution, which was accepted by the trustees, and now we are to raise the \$10,000. Already we have the following: The J. J. Witter Fund, \$1,000; the Mission Circle, \$30; In Memory of a Mother, \$10. Who is the next?

"Give \$1 or \$10,000. Give while you are living. Give by a bequest in your will, using above named fund. Give in memory of some one dead. Give in honor of some soldier who has gone from your home. Give any way you may desire—only give. **Do it now.** Hand gifts to the treasurer of 'The People's Trust Fund,' or to any member of board of trustees or the minister, who would like to talk with you about the fund. Come to his office or invite him to your home to talk it over with you. A fund of \$10,000 will return a yearly income of \$500 for current expenses of our church."

HAVE A SCHOOL OF MISSIONS.

Rev. James Fisher, pastor of the Tabernacle Baptist Church of Albany, N. Y., has sent us an account of his "School of Missions" that has now been conducted annually for five years. The average attendance for four years has been 82, a fact which indicates its success. There are five classes, with qualified teachers, in the following subjects:

"Christian Americanization."

"New Life Currents in China."

"Ministers of Mercy" (for young people).

"Mook, a True Story of a Chinese Boy" (for intermediates).

"Mook" (for boys and girls).

In connection with this school is a library with a librarian. Perhaps it will be of help if we give the names of some of the volumes. There is also a School of Missions Reading Circle for the convenience of any who cannot join classes. The books for seniors are:

"The Promised Land," Antin; "My Lady of the Chinese Courtyard," Cooper; "The Immigrant," Haskin; "Fear God in Your Own Vil-

lage," Morse; "Opportunities in the Path of the Great Physician," Penrose; "An American in the Making," Ravage; "The Changing Chinese," Ross; "The Crusade of Compassion," Allen and Mason; "Christian Americanization," Brooks; "The Charm of the Impossible," Slatery; "Women of Achievement," Brawley; "The Chinese Slave Girl," Davis; "Comrades in Service," Burton; "Aliens or Americans," Grose.

The books for juniors are:

"When I Was a Boy in China," Lee; "Young China Hunters," Headland; "James Gilmore and His Boys," Lovett; "Children of Mission Lands," Gregg; "Five Little Pocket-Books," Angell; "Twelve Little Pilgrims," Scott; "A Cruise in the Island World," Leavis; 'All About Japan,' Brain.

DR. JAMES L. GORDON'S QUESTION DRAWER.

No feature of Dr. Gordon's aggressive campaign for the rebuilding of the First Congregational Church of San Francisco has met with more popular response than his "Question Drawer." He had used this method, increasing attendance at the week night meeting with considerable success in the East and has been more than pleased with results in the West. At the present time the steadily growing attendance which now amounts to seven or eight hundred, promises to force the adjournment of the meetings to the main auditorium.

The consideration of questions submitted by the audience is, of course, no new thing with public speakers, but Dr. Gordon's methods are certainly worthy of study on the part of ministers generally. He does not answer questions from the floor, but prints in the church calendar each Sunday a list of the questions which he will answer the next Wednesday evening, taking care to cover an assortment of subjects which will be of general interest and which will be both religious and secular in their nature. Only a few minutes can be given to each one, and no pretense is made of exhausting the subject, but he merely aims to give his viewpoint in a pithy, pointed way. The topics range from such abstruse subjects as "Is God a person, an idea, or an influence?" to "What do you think of Senator Phelan's Anti-Japanese Immigration Bill?" Naturally few will agree with everything that Dr. Gordon says, but all have come to admire his sterling sense, his winning humor, and broad catholicity of spirit.—D. H. D.

MIMEOGRAPH AT EASTER.

The First Presbyterian Church of Charlton, Iowa, makes splendid use of the mimeograph for Easter. The pastor got out a program and embellished it with drawings of Easter lilies, etc. It was very attractive and, of course, saved a printing bill. That is the reason for mentioning it. Be sure to have some kind of printed Easter program. It helps out wonderfully.

GOING AFTER A CONGREGATION AND GETTING IT.

Rev. A. B. Bell, Benson, Minn.

I took this small church, coming from a large city church, to try and carry out some community ideas I had in mind. I found our

service Sunday evening to be the only regular Sunday evening service in English in a town of 4,000 and a community of half that number within easy driving distance with a car. Our church is quite small which was a fine reason to present to some of the radical elements the proposition that we should have our evening service somewhere else. I suggested conducting the service in one of the theaters (there are no shows here on Sunday). We took up the plan and since starting it we have not had room for the crowds that come. Next Sunday evening we go to the opera house. The service needed only some one to start it and all were interested in it. Of course, I have those in the city (not of my church, though) who knock the service, but every knock on their part is a boost for the service. We have a fine orchestra of eight pieces and a paid director for the Choral Club organized by the young people.

GEORGE VERSUS WILLIE.

I wonder if George Washington,
When he was nine years old,
Turned out his toes and brushed his hair
And always shut the door with care,
And did as he was told.
I wonder if he never said,
"Oh, dear!" when he was sent to bed.
—Willie.

SUNDAY EVENING SERMONS.

Rev. Wm. A. Kloeppel, Patchogue, N. Y. . .
Chapters From the Life of a Fisherman.
"A Call to Service." Mark 1:16-20.
"The Secret of a Failure." Matt. 14:22-23.
"The Trial of His Faith." John 6:60-71.
"The Confession of His Faith." Matt. 16:13-20.
"The Broken Seal." Matt. 26:57-75.

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A Book on Church Finance Free For Church Building Information

Give information concerning your building and remodelling plans for 1919.

If you are not going to build, will you give information about the plans of any neighboring churches of which you may know.

We wish to compile as complete a record as possible concerning these things and we rely upon you and our other 16,000 subscribers to provide the information.

"Ways That Win in Church Finance," by A. S. Gregg, 131 pages, containing 35 chapters on practical ways to increase benevolences will be sent you free for information regarding building or remodelling or intended equipment purchases of over \$200.00

Questionnaire.

Have you started a church or will you commence building this year?.....

What seating capacity?..... Cost?.....

Do you know of any other churches to be built this year?.....

Give Pastor's name.....

Address.....

Will you purchase any of the following:

Pipe Organ
Furniture
Organ
Piano
Stereopticon
Bell
Heating Outfit
Moving Picture Machine
Bulletin Board
Carpet
Rolling Partitions
Church Windows
Organ Blower
Lighting Fixtures
Cushions.
Metal Ceilings

Please give any other information that would be of value to us in showing the extent of building and equipment purchases planned by churches.

Signed.....

Denomination.....

Church Building Department

THE DEDICATION OF A CHURCH

SELECTION OF PARTS BY EVAN J. LENA

Salutation.

Dearly beloved in the Lord: God our Heavenly Father, having in his grace, which is in Jesus Christ our Lord, brought to its consummation, our work of preparing for the honor of his holy name, a house within whose walls his Gospel is to be truly preached, his sacraments are to be faithfully administered, and prayer and praise are to be offered unto him, we are now gathered in his presence for the purpose of devoting this house, by a solemn act of worship, to its proper and sacred use. Let us therefore seek his blessing on this service.

Act of Dedication.

Pastor and People. The people uniting audibly in the responses.

Holy, Holy, Holy, Lord God Almighty, who art, and wast, and art to come, the whole earth is full of thy glory! Thine, O Lord, are the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and in the earth is thine. Now, therefore, we thank thee, O God, and praise thy glorious name.

But who are we, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own do we give thee. Our Lord our God, all this store that we have prepared to build thee an house for Thine Holy Name, cometh of thine hand, and is all thine own.

Now behold, O Lord our God, and look unto this place where we are gathered in thy name, and have respect to the prayer of thy servants and to their supplications, to hearken unto their cry and the prayer that thy servants pray before thee this day, to take this house which we have builded, for thine own. May the glory of thy house be ever greater!

God the Father Almighty, maker of Heaven and earth, Father of our Lord Jesus Christ, Our Father, who art in Heaven,

To Thee we dedicate this house.

Son of God, the only begotten of the Father, Head of the Body, which is the Church; Head over all things to the Church; Prophet, Priest, and King of thy people, who on the cross didst suffer for our sins, the just for the unjust, who ever livest to make intercession for us,

To Thee we dedicate this house.

God the Holy Ghost, proceeding from the Father and the Son, given to be our abiding Teacher, Sanctifier, and Comforter; Lord and Giver of Life,

To Thee we dedicate this house.

Holy, Blessed, and Glorious Trinity, Three Persons in One God, for the worship of thy Name, the study of thy Word, and the better fitting of men's souls for thine everlasting Kingdom,

To Thee we dedicate this house.

Arise, O Lord, into Thy rest. Let Thy priests be clothed with righteousness, and let

Thy people shout for joy. Put Thy Name in this place. Sanctify it by Thy presence and Thy constant abiding. Give power to Thy gospel taught and preached in it. Let Thine eyes be opened towards it; and hearken unto the supplications of Thy people when they pray in this place, and hear them in Heaven, Thy dwelling place, and when Thou hearest, forgive. And from this outer court of Thy Holy Sanctuary bring Thy people and Thy children into the true tabernacle which the Lord pitched, and not man; the heavenly temple, of which the Lord God Almighty and the Lamb are the light.

Prayer of Consecration

O Almighty and everlasting God, Thou dwellest not in temples made with hands, neither art Thou worshipped with men's hands, as though Thou needest anything, seeing that Thou givest to all life and breath and all things; when we bring Thee our best, we serve Thee only with what is Thine own; and when we have done all, we are but unprofitable servants. Yet do Thou, O Lord, who delightest Thyself in the praises of the Sanctuary, accept the offering of this house which Thy people have builded to the glory of Thy Holy Name. We consecrate it to Thee, the Father, the Son, and the Holy Ghost, to be henceforth the House of God, and a gate of heaven; we set it apart from all common and worldly uses, for a temple and sanctuary, where Thy Holy Gospel shall be preached; where the prayers of the Church shall be made unto Thee without ceasing; where Thy high praises shall be devoutly sung; where Thy ordinances of Thy Word shall be duly administered; to which Thy people shall throng with cheerful steps. How amiable are Thy tabernacles, O Lord of Hosts! I was glad when they said unto me, let us go into the House of the Lord.

When Thy Holy Word is preached in this place may it be spoken in the demonstration of the Spirit and with power; speak Thou comfortably to Thy people, O Lord, through the lips of Thine ambassadors, and let Thy Word be as the fire and as the hammer to harden hearts. When Thy Holy Sacraments are here administered, may those spiritual graces which the outward signs do represent and signify, flow into the hearts of Thy servants; so that receiving the seal of Baptism, they shall indeed receive the renewing of the Holy Ghost; and partaking of the Lord's Table, they shall indeed feed by faith on the Body and Blood of Christ. Here let God be worshipped in spirit and in truth, and let not our Father's house be made a place of merchandise. Here when Thy people come to offer their gifts upon Thine altar, let them consider Him, who though He was rich, for our sakes became poor, that we through His poverty might be made rich. Let the glory of the Lord fill this house, and the Spirit of God descend and dwell in His Church.

We ask and offer all in the Name of Thy Son our Saviour, who hath taught us to pray:
Our Father, Who art in Heaven, Hallowed be Thy Name; Thy Kingdom Come; Thy will be done, in earth, as it is in Heaven; give us this

day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the Kingdom, and the Power and the Glory, for ever. Amen.

Dedicatory Sermon

Text: "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us." 1 Sam. 7:12.

It is a good thing at times to raise an Ebenezer—to make a landmark for the blessings which God has conferred upon us. It makes one grateful, and appreciative, and mellow. It tends to give him a cheerful view of life by emphasizing the good that he is receiving, instead of magnifying his supposed troubles and growing into churlishness and pessimism. It is so easy to become spoiled children, full of whining and complaint—and oftentimes the greater the blessings the worse it is with us. I believe there are more martyrs of Providence than of any other kind; and more infidels are made by the supposed unfairness of God's allotments than by hard mysteries in the Bible, a hundred to one. The trouble is, men are not habituated to notice blessings and be grateful for them. As children, they learn to say, "Thank you" to everybody but God. They are chiefly grateful to him for more favors to come, they look ahead for something more, and are never satisfied. If one has amassed a fortune, he is the more ambitious to make another, and then he considers himself a victim of evil destiny if he cannot pile still others on top of that.

Give me the old prophet, who was not in too great a hurry to call a halt in his pilgrimage and set up a stone as a monument, just to show that thus far God had been good to him. And it was not a monument to himself, the kind men care most about; he didn't inscribe his own name upon it; it was a tribute to the Divine mercy. Its unwritten legend was, "Know all men by these presents, that the Lord God has stood by me faithfully in every time of need."

An incidental advantage of all this is that the man who acts thus with regard to the past, is indirectly securing happiness for the future, for it strengthens the belief that the unchangeable God will continue to be what he has been.

What is true of an individual is true of a church or a community. It is a good thing for a church to raise an Ebenezer. It was a long stride from Samuel's rude monument to the modern Christian church, but in one aspect of it the church represents the same idea as the altar. It is also a landmark of God's grace and favor.

This beautiful and spacious structure, which you dedicate to God today, points to the future mainly, perhaps; you have built it for the generations to come. You hope for blessings here, greater than any you have received in the past. Your prayer is, that your children and children's children may dwell here under the shadow of the Almighty, and that multi-

tudes who know not God may here find the way of peace.

But this new temple also speaks eloquently of the past. It is your public and perpetual tribute for what God has done for you in the years gone by, and by its very contrast with the day of small things, it stirs your gratitude and confirms your faith.

They tell us that Christianity is weak and moribund; that it scarcely touches society, and is only an empty name. Well, when I think of your history, all I can say is: This does not look like it. You certainly have found it far otherwise. What great interest in this city has been more vital, more beneficent, more elevating, in the last forty years, than its Christian churches, and this church conspicuously? What investment has proved a greater blessing to your families, to the community, to the world, than that which you have consecrated to this succession of Christian temples? Perhaps, by reviewing with gratitude the way in which God has led you, your faith will be strengthened for still nobler effort in the days to come.

I am constrained to thank God for what he has accomplished through this church organization. It is due to his constant blessing upon you, and, humanly speaking, it is also due to the stamp which has been put upon the church by the faithful fathers and mothers who labored and prayed for its prosperity in its early and formative period.

There is a class of people who seem to take a grim comfort in the belief that the world is on the retrograde—that we are constantly sliding down from some golden age of the past toward sure destruction. I hope none present are in that Slough of Despond, but it may do us all good to mark off a given period—all within the memory of some of us—and see whether the world has really moved, and in so, whether up or down.

The real question is, whether the advance of truth and moral principle, of commercial and political economy, of real patriotism and philanthropy keeps pace with your material prosperity, and whether the religious element with which this city has been blessed above most cities, still maintains its power. Let us hope that it does; and that, great and overwhelming as the tide of foreign immigration is, the noble assimilating power of the city may prove equal to the demand.

But I like to turn from mere material and secular advancement to that which shows how society is becoming better, as well as more learned and more skillful. The Sabbath School work was well begun in this city and throughout the country, ere we left the old Washington street church. But it has improved in quality and extent, and now the encircled earth resounds with the chorus of youthful hosannas, like that which escorted the Redeemer to his triumph on the cross.

The Young Men's Christian Association work had just begun, but in this period it has become a world-wide power. Its branches are now reaching out toward heathen lands, at the same time that they are multiplying at home.

What wonderful advances have been made in Home Missions! Take those of our own denomination, and see how our lines have been extended, till now, in village and hamlet, over the prairies and on the mountain side, thriving churches mark our progress from ocean to ocean.

What we call Women's Work for Missions, in its organized forms, both home and foreign, has all been a growth of this period. I need not stop to describe its development or dwell upon its noble character—its blessing to the women themselves, while they are a blessing to others—its countless lines of communication and sympathy with all parts of the world. You know its value and its power.

Now, it is this direct influence of the Gospel, this general leaven, which, even outside of the church, works all reforms, inspires all true humanities and amenities, and more or less moulds all society, that I call your attention to particularly. It is the most health-giving and life-giving of all influences, even to those who do not personally follow Christ. It elevates and refines public sentiment; and it suggests a thousand wholesome restraints. Let us try to imagine all Christian elements suddenly eliminated from the domestic and social life of this city. Suppose that after today no Sabbath should ever again be recognized here—that this sanctuary and others were never to be opened again for divine worship, but were to be turned into business exchanges—

and that every Bible should be sealed or burned; no family altar in any household, no prayer at any deathbed, no word of hope for the sick and dying! Suppose it were possible for all who are agnostic or indifferent to eliminate the influence of parental teaching and example, which, after all, were the source of what is best in them. Let society, for two or three generations be given up to the unmixed influence of a godless philosophy, and what should we see?

Oh! I think you are quite content with your Ebenezer, and with all that belongs to it, of faith and hope.

But we ought to look beyond our own boundaries today, if we would take in all the encouragement that our review may afford us. It is a feature of the time that everything has become ecumenical. Each great enterprise takes in the whole world—why should not we?

But, my friends, great as our cause for thanksgiving, I say again, let us not count ourselves to have attained. There are obstacles before us so great that only a divine power can give us complete success. In this country we have not only the task of moulding our own American people, but we must deal with a mighty tide of heterogeneous immigration. No other nation was ever called to so great a task. In thirty-three years from now there will be, by present ratio, nearly two hundred million of population. What a tax upon the assimilating power of our institutions! What a call for the activities of the Christian church!

While, therefore, your song today is one of gratitude for the past, let me ask that your keynote for the future be one of faith and prayer and consecration—F. F. E.

CHURCH BUILDING

Thousands of church committees delayed building until peace had come to the world. Some are delaying now until prices of material come down, or until labor can be secured.

If your building is necessary to the advancement of Christ's kingdom within the next two years, my opinion is that you might as well begin now. If you can wait four years without hazarding the growth of the kingdom, you can take the chance of waiting five years.

Call on the engineering department of your city, or the mayor of your village, and talk over location from the stand-point of city growth, but after you have gotten all this information, have a prayer meeting to find out whether the Lord wants you to go with the well-to-do into the suburbs or stay where you can minister to the common people. Lincoln was sure that the Lord loved the common people because he made so many of them.

These are days when you need to consult your banker as to financial plans, and not wait to go to him until you get in a hole.

Don't locate on some lot because a good brother will give it to you \$200 cheaper than he would sell to anyone else. Even if the lot is offered free by some realty company it is better to locate where the church is needed and

pay the price. Test these offers by taking subscriptions for the amount of the supposed gift.

Prayerfully select a first-class building committee, and give them free rein.

In your financial campaign always figure that the church will cost 25 per cent more than anyone figures as the utmost cost.

Many churches are monuments in fact to the pastors who promoted them. The church cost more than was figured, and the pastor becomes the scape-goat, and is sent into the wilderness.

But if it increases the work of the kingdom many pastors will willingly lay themselves on the sacrificial altar.

We present plans of several churches in this issue, and below suggest places where you can secure photos and plans, not to copy or follow, but to give you ideas as to the kind of church you need, so that you can talk intelligently to your architect.

Following is information of church buildings that you can follow up and get more details than we can give here:

The Christian Church, E. R. Cockrell, pastor, Farney, Tex., built a beautiful church three years ago for \$17,500, raising the money in advance.



FIRST CHURCH
LONG BEACH, CALIF.



It is worthy of note that, before this project was launched the men of the church developed the custom of having a regular monthly luncheon, or get-together meeting, with their pastor. At one of these luncheons they adopted the "budget" plan of church finance, and the "every-member canvass" idea. These plans proved successful.

The United Brethren Church built a \$4,500 parsonage in 1918, at Vinton, Ia., Rev. J. F. Uhlenhopp, pastor. Following is description:

The building is 30x38 feet, with full basement 10 feet deep. It has nine rooms and bath. Six rooms and bath are on the first floor, and three rooms on second. All rooms on first floor are finished in oak, and those on second floor in hard pine. The bath is finished in white enamel. The building is furnished with city water, cistern, electric lights, gas stoves in kitchen and basement, and is modern throughout. The price also includes a garage for the pastor's car.

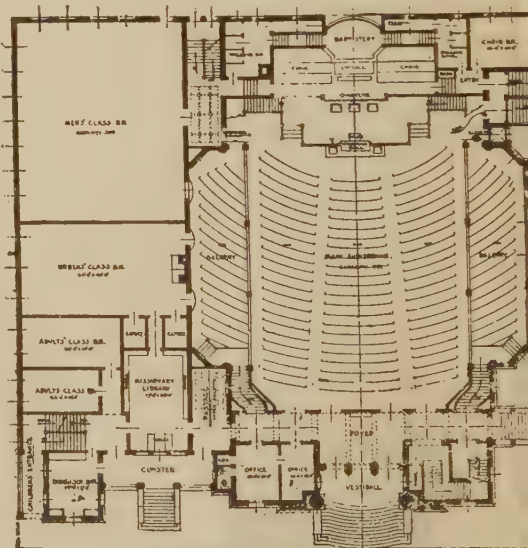
We copy from The Lookout, the plan of the First Christian Church, Long Beach, Cal., now building. The cost is to be \$150,000; seating 2,000 in church and 2,000 in Bible school. The pastor is Geo. P. Taubman, and the architect Robt. H. Orr.

The First Presbyterian Church, Hempstead, Long Island, N. Y., is a fine example of church and parish house combined. The pastor is Frank M. Kerr, D. D., and if you enclose stamp he will send you name of architect. My guess is that the cost is about \$100,000.

All Saints Episcopal Church, Worcester,

Mass., built a parish house in 1916 for \$50,000. Crane and Ferguson, architects, Boston, Mass.

Trinity Church, Syracuse, N. Y., Brazer & Robb, architects, New York City, is a most churchly appearing edifice. Most Episcopal churches are built so that they command reverence.



Main Floor Plan. First Church, Long Beach, Calif.

BROADWAY M. E. CHURCH

An Excellent Plant for Americanization.

Rev. Elmer E. Pearce, Pastor.

This beautiful building was dedicated December 21, 1919. It is located in a section of the city having a large proportion of foreign-speaking people, especially Bohemian, and many of its members are either foreign-born or their children. The church has always been doing an excellent work in the community, both religiously as well as socially. Its broad sympathies and all-around helpfulness has made it one of the most potent factors in real Americanization work, and with the enlarged facilities afforded by the new building, a larger staff of workers, and a definite program of every-day usefulness to the community it promises to become one of the most worth while and successful churches in the country.

The present building is only a part of the ultimate scheme of facilities to serve the community. The high cost of building during the war precluded the carrying on of the entire scheme. In the future it is proposed to add another building to minister more adequately to the social needs of the parish.

As will be seen from the plans, the present building includes a handsome and churchly place for worship, and a Bible School so constructed as to be well adapted to its primary purpose as such, and secondarily as a general assembly hall for lectures, concerts and other entertainments. The various Bible School departments all open to the main room when large audiences are to be accommodated, and the various parlors and departmental rooms afford a variety of sized rooms for social and educational features.

Especial features of note are the amphitheatre

construction of the Bible School balcony, which permits all pupils in classes in the alcoves at its rear to have a first-class seat for the general assembly; second the position and arrangement of the great Oliver M. Stafford, Jr., Memorial organ which can be used equally well for Church or Bible School purposes; third, the beautiful mosaic medallion windows in the Church; fourth, the interior of the church proper, although simple in shape is, by reason of its ceiling construction and harmonious detail in both building and furnishings, one of the most attractive to be found anywhere, and must be seen to be fully appreciated.

The building was planned to serve the particular needs of the congregation and community, and all departments are fully equipped to increase its usefulness.

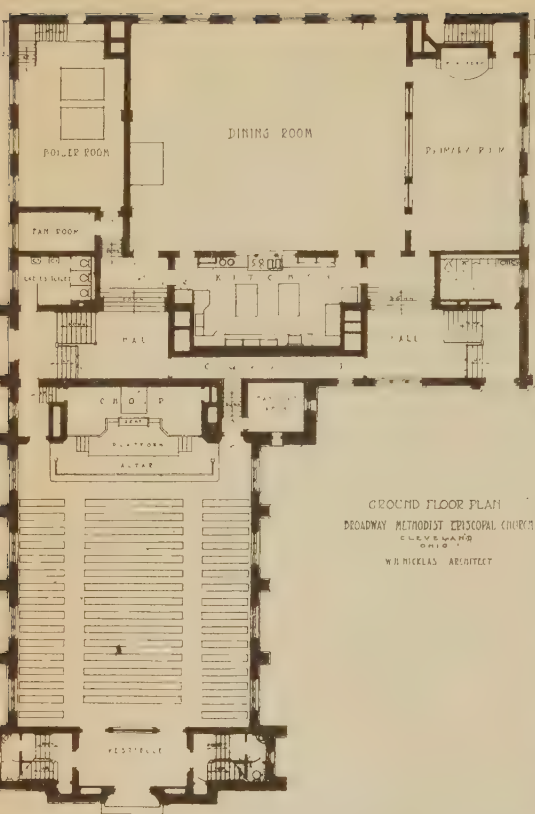
The building is heated by steam and ventilated with a fan system, so arranged that the various sections or departments are under separate control.

The church has a capacity of 550 and the Bible School 1500.

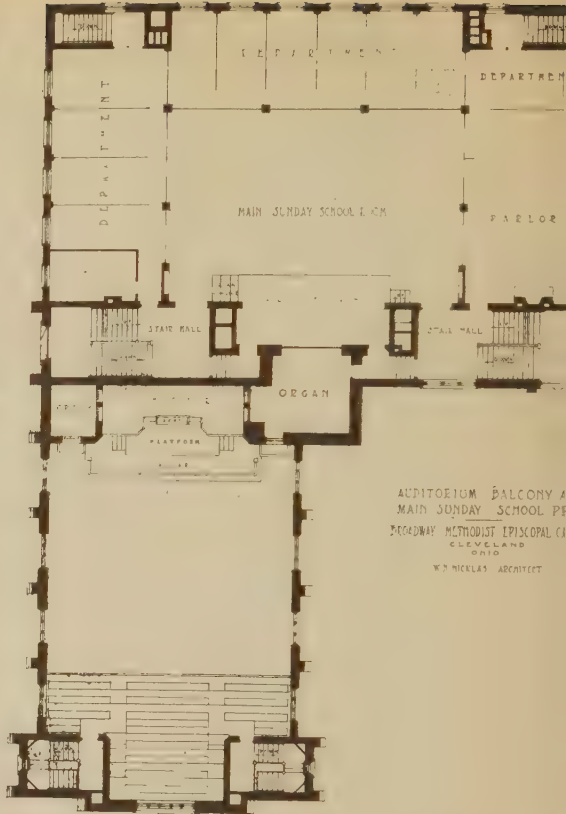
William H. Nicklas, 1900 Euclid Avenue, Cleveland, Ohio, was the architect.

By an unanimous vote it was decided to organize into a Men's Improvement Club, to meet monthly at 6:30, when supper would be served. We plan to make this a state organization through the Methodist churches of the state. Our object being to work in an organized way for the betterment of the community. While in no sense a political organization, we mean to work to put in office in our community and state men who stand for better moral conditions.

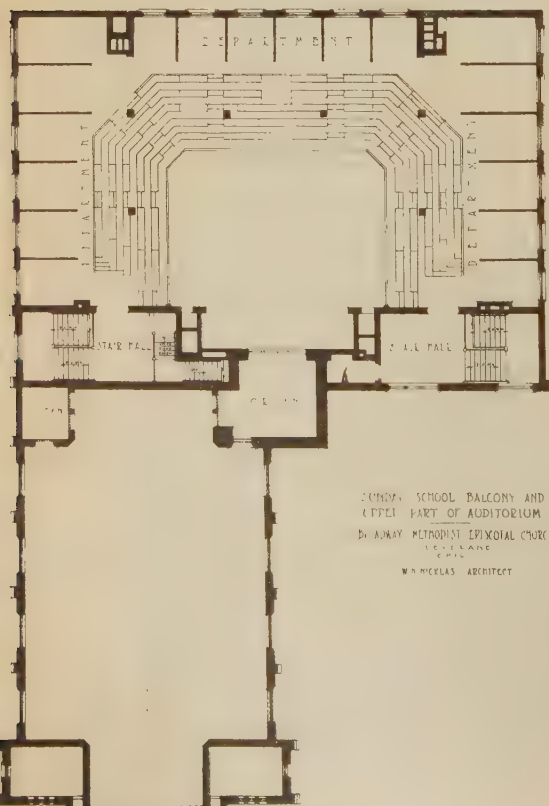




GROUND FLOOR PLAN
BROADWAY METHODIST EPISCOPAL CHURCH
CLEVELAND, OHIO
W. H. NICKLAS, ARCHITECT



AUDITORIUM BALCONY AND
MAIN SUNDAY SCHOOL ROOM
BROADWAY METHODIST EPISCOPAL CHURCH
CLEVELAND, OHIO
W. H. NICKLAS, ARCHITECT



SUNDAY SCHOOL BALCONY AND
UPPER PART OF AUDITORIUM
BROADWAY METHODIST EPISCOPAL CHURCH
CLEVELAND, OHIO
W. H. NICKLAS, ARCHITECT

REFORMED CHURCH, ALLIANCE, OHIO.

Rev. Alired Greether, Pastor.

This building now under construction, is illustration of a type of building well adapted to serve a great many communities where the greatest possible accommodations must be provided for a very limited amount of money.

It is a combination Church and Sunday School that is scarcely surpassed in convenience in those buildings where they are entirely separated, and from the standpoint of exterior appearance it certainly has the advantage over most of the smaller churches.

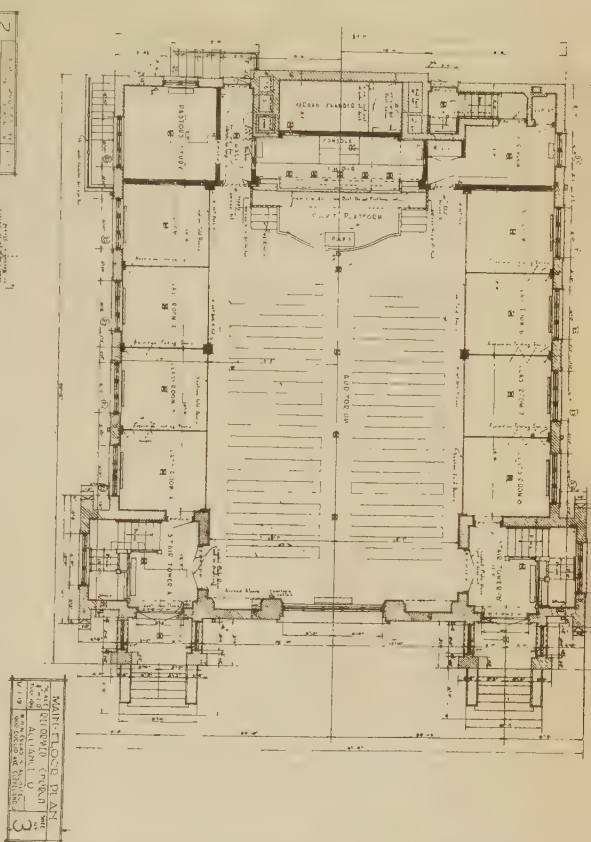
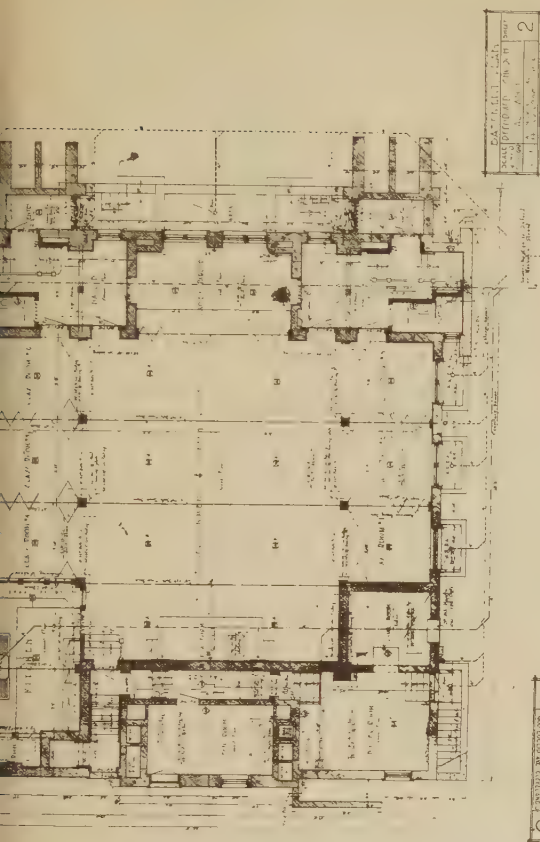
The main room has an arched ceiling provided with skylights on the room and simple pleasing art glass panels in the ceiling beneath them. The doors separating the class rooms at each side from the church are paneled so as to give the effect of a handsome high waistcoat. These doors fold flat against the wall at sides leaving the column free, and the doors between the class rooms fold back against the wall, thus making one large room of the entire floor, for Sunday School assembly purposes or for an enlargement of the church when so required.

The basement, which is well above ground is somewhat similarly arranged as the main floor, and gives excellent accommodations for Sunday School, dining room and general entertainment purposes. A special convenience in the use of the basement are the two good entrances directly from the front.

The building could also be carried out in frame construction with shingles or siding for the walls.

William H. Nicklas, 1900 Euclid Avenue, Cleveland, Ohio, is the architect.

ALLIANCE REFORMED CHURCH



Plan for a \$20,000 Church.

With excellent suggestions on church building in general, Albert E. Skeel, Cleveland, O.

This sketch plan is offered as an idea towards the solution of the small church problem. I suppose we would be amazed if we could know how many small chapels or churches are built in this country each year. This is a type of church that we see so often scattered all through the suburban and country districts of our land, and what an affliction most of them are! There are several reasons why this is so: many of the committee in charge of the erection of these buildings have little knowledge of how to get the thoughtful and intelligent co-operation and service of some architects. Maybe they think that money may be saved by omitting this important factor in the embryo church, so they call in the village carpenter or mason, and there are many serious and painful conferences before the plans with which we are so sadly familiar are evolved.

In the suburban localities often the gift of a piece of land is made by the real estate man who wants a church as an asset to his allotment. He then presumes on this fact and offers his services free again to prepare plans for the committee. These are often eagerly accepted and then that particular locality is not blessed in a visual sense by having a church placed in its midst. The present methods logically bring about the present results.

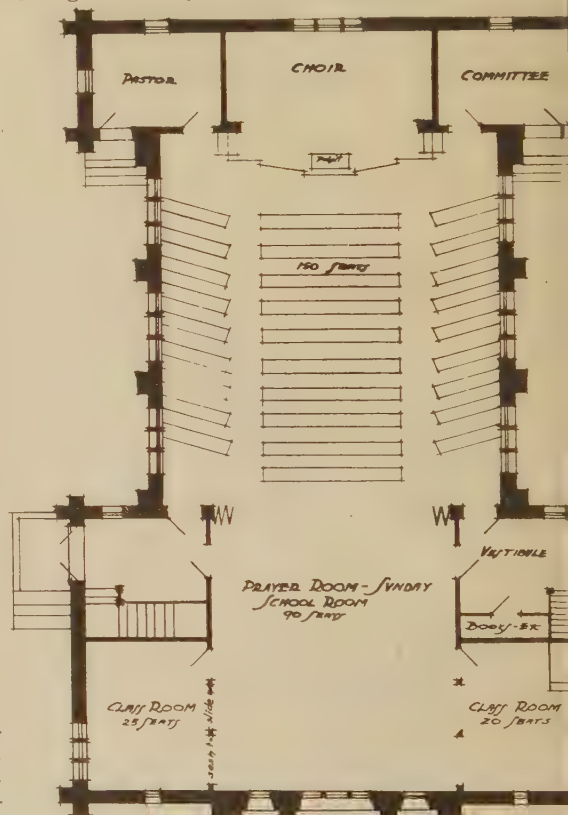
The committee at times will make a real effort to secure competent help in having their plans prepared, but, like the man going down to Jericho, they "fall into the hands of thieves" in the shape of some poorly equipped architect who claims to make a specialty of designing churches. Generally speaking, let them alone. So you see it is not an easy matter to get properly started to build the small church. It is an encouraging sign, however, that some of the great church denominations have established bureaus in charge of an able architect, who will furnish information and service to start the small church on its way rejoicing. Again sometimes good plans are prepared but the building is spoiled because the committee wants to save (?) money by having no full-sized details made and no supervision, and the contractor details the various members in a fearful and wonderful manner.

The writer recently visited a small church building in a local suburban town. Having seen the building at times from a distance and admired it, he was much disappointed on close examination to find that the interior was crude and bad. The contractor had been left to work his will in preparing the details of the various parts; a well-designed hammer-beam truss was entirely spoiled in this manner. Then the decorations were a feeble attempt at a Renaissance treatment in a Gothic structure. What it comes to is, that the committee needs the guiding mind of a competent architect to the final completion of the church ready for occupancy.

The plan offered is almost self-evident and needs little explanation. The ground floor of this church could easily be planned to take care of the social activities of the congregation. A small gallery might be developed in

the Sunday School room to furnish say 60 additional seats. Almost any materials might be used for the exterior, except wood, and the right architect will make a real effort to utilize local materials and make the structure indigenous to the locality. This plan might be built on from \$20,000 up.

Just one other thought; some church communities seem to have the idea that a church should not look like a church. They think it should look cozy and homelike. This is a mistake. A church building is erected to the glory of and for the worship of God, a serious use, and the structure should show its high and holy purpose.



FLOOR PLAN
Scale

SERMONS ON PETER.

A series of sermons on "Peter" was recently preached at the Baptist Church, Ontario, Cal., by Rev. A. F. Newcomb, pastor. The topics were:

A Fisherman Turned Around.—Peter's Conversion.

Joining the Colors.—Peter's Confession.

Turning Traitor.—Peter's Denial.

Victory Out of Defeat.—Peter's Repentance.

Genuinely Christian.—Peter's Second Conversion.

Love Thoroughly Tested.—Peter Really Ready.

Christ's Marvelous Love.—and Peter.

—Standard.

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

In An Indian Cemetery. (333)

Deut. 32:31; Eph. 2:12; Jno. 10:16.

Henry Howard, of the Inland South American Mission, after telling of the death of an Indian's babe, says, "The next morning I went to perform the last rites over the little body, and as I took my place among the saddened and silent group on the hallowed knoll, where hoes, axes, knives and crosses mark the last resting-places of those who have passed into the unknown, I saw the blessedness of the gospel, and realized the need of it more than ever before. The people of our party, the Lord's people, were calm and silent, but close by there were mothers who had laid their loved ones to rest and who as yet knew not Christ, "The Resurrection and the Life." I shall never forget the scene. They leaped into the air like animals that had received a mortal wound, and with cries of anguish and baffled despair fell again with all their weight on the graves of their dead. That they repeated until they fell exhausted, and they lay with their faces to the ground, beating it with their hands, as though seeking in vain to hear voices now silent for ever. I cannot describe the emotion that shook me, but God gave me power as I spoke of the hope so sure and certain in Christ, our blessed Redeemer.

One Fixed Purpose. (334)

Luke 9:51; Matt. 5:39; Rom. 12:17.

George Atley was a young Englishman, with the instincts and heart of a hero. He was engaged in the Central African Mission. The story came to us last year of his being attacked by a party of natives. He had with him a Winchester repeating rifle, with ten chambers loaded; he had the party completely at his mercy. Calmly and coolly he summed up the situation, and finally concluded that if he killed them he would do more harm to the mission than were he to let them take his own life. So as a lamb to the slaughter he was led, and when his dead body was found in the stream, his rifle was also found, its ten chambers untouched.—Dr. M. J. McLeod.

Moody's Monuments. (335)

2 Cor. 3:2, 9; 1 Cor. 9:1; Eph. 2:21.

Dr. Eugene Stock, of England, in an article in the Life of Faith on "Recollections of Evangelistic and Revival Movements," says: "I was at breakfast at Redley Hall, Cambridge University, where most evangelical churchmen seeking ordination get their further training, and where Mr. Handley Moule, the present Bishop of Durham, was then principal. Sitting next to the vice-Principal, Philip Ireland Jones, I asked him how far the fruits of D. L. Moody's work remained. He glanced around the long table at the thirty theological stu-

dents seated about it, and gave me this reply, "Si monumentum requiris, circumspecta!" It you want a monument look around—the words that commemorate Christopher Wren's work at St. Paul's Cathedral). "Yes," he continued, "I think there is not one man here whose life was not influenced, more or less, by Moody's mission at Cambridge."

Churches Must Teach Bible. (336)

Col. 3:16; 2 Pet. 1:4; Heb. 1:1.

Professor Chas. El. Chadsey, the newly elected, and rejected superintendent of the Public Schools of Chicago, was brave enough to make this recommendation during the short time in which he was in power:

"Some provision must be made by the churches to bring to the pupils a knowledge of the Bible. It is a difficult and delicate question and it is evident the public schools as such cannot teach the Bible as religion. But some way must be found to correct the present condition of absolute ignorance of the Bible in which many grow up.

"A knowledge of the Bible is necessary to understand nine-tenths of the best literature of our language. Pupils ought to have a love for the Bible as literature as well as its moral precepts for right guidance.

"Thousands of teachers in the public schools are personally Christians and with a desire to do the pupils good. The United States is bound to become by their help a more democratic and a better country."

Perhaps it was because he dared to speak thus plainly that he was unacceptable to the political ring that disgraces the Chicago school situation.

Just a Thought. (337)

"Life" contained this very sensible paragraph in one of its November numbers: "The American Bible Society in arranging for the nation-wide observance of Bible Sunday on November 30th, announces that 'literature is being prepared of an attractive character for all churches and Sunday Schools in the country.' Incidentally, speaking of literature for Bible Sunday, what's the matter with the Bible?"

Faith Fine; Service Lacking. (338)

Luke 6:46; Jno. 3:2; Jas. 1:22.

Henry Watterson, the famous Kentucky journalist, has unfortunately not stamped himself on his generation as a great moral leader. The forces of righteousness have not commonly calculated on his remarkable pen as heavy artillery in the warfare against sin. Yet it is a satisfaction to see that in what is doubtless to be his last literary will and testament—his autobiography recently appearing in The Sat-

urday Evening Post—the aged veteran of the press takes pains to put himself on record as a believing Christian. He not only declares his faith in every item of the apostles' creed—which he oddly describes as his "cradle song"—but with fervent eloquence extols the personality and power of Jesus Christ, writing earnestly:

"We are variously told that the church is losing its hold on men. . . . I do not believe that it is true. Never in the history of the world was Jesus of Nazareth so interesting and predominant. Between Buddha, teaching the blessing of eternal sleep, and Christ, teaching the blessing of eternal life, mankind has long been divided. But slowly, surely, the influence of the Christ has overtaken that of the Buddha, until that portion of the world which has advanced most by process of evolution from the primal state of man now worships at the shine of Christ and him risen from the dead, not at the sign of Buddha and total oblivion. . . . Can you discover another in word and deed, in luminous, far-reaching power of speech and example, to walk by the side of this, the Christ of my belief, who yet was a Jew?"

This is all Christian testimony to be glad for and to remember. And yet one comes back to the pity that "Marse Henry" is not going to leave behind him also the memory of a life devoted to services appropriate to this fine confession of faith. He would have been a magnificent lay leader in the church. Mr. Watter-son praises highly the pulpit as "the moral hope of the universe and the spiritual light of mankind." Yet for a lifetime in the editorial page of the Louisville Courier-Journal he himself had a pulpit of equal opportunity, and he never made it a "moral hope" or a "spiritual light." One word of regret from him now on that point would be a most valuable monition and stimulus to journalists of the following generation.—The Continent.

Concealing Peace Offers. (339)

Luke 2:14; Jno. 14:27; Rom. 10:18.

Sensational revelations made in France by Jean de Pierrefon in the magazine "Opinion," reveal the fact that the allies concealed from America the Austrian offers for peace made during the early part of 1917, after President Wilson had proclaimed that a state of war

existed with Germany. Had America known there might have been some most important changes in the record of the Great War.

The Son of God, centuries ago, commissioned his church to carry the offer of peace to all men. Why are we still tarrying? What if there had been no tarrying. What tremendous changes would have been wrought in the history of Mohammedan countries alone.

It is a crime to withhold the good news of "Peace on earth, good will toward men."

Disease Proof. (340)

Rev. 3:15; Jno. 4:22; 2 Kings 17:29.

A Scandinavian student once said: "In the time of Constantine Europe allowed itself to become inoculated with a mild form of Christianity in order to escape the real "disease."

Must. (341)

Mark 8:31; Jno. 4:29; 1 Cor. 9:16.

"The Son of Man **must** be lifted up.

The corn of wheat **must** fall into the ground and die."

When Crito pleaded with Socrates in the cell at Athens to avail himself of the plans his disciples had been maturing for his deliverance, the old man replied, "No. Law," he told Crito, "has presided over my birth, my growth, my training, my marriage, all my history; and if I break it now, I shall be dogged by its angry ghost forever."

Reverence for law, adamant and beneficent, stern and good, led our Lord, with submission, to Calvary and the cross; and Duty wove for him "the God-head's most benignant grace."—Life of Faith.

Three National Prayers. (342)

Job 35:12; Prov. 21:27; John 9:31.

Robert P. Wilder, speaking of conditions in Constantinople before the war, said: "The Turks were praying that as many Christians might be slain as there were rams sacrificed at the feast of Byram. The Greeks were praying that as many Turks might be killed as there were eggs broken on Easter day; while the Jews were praying that both prayers might be answered! Something more is needed there than a league of nations; it is the grace of God that will cleanse hearts from hatred and murder."

PRESENT DAY PARABLES

CHAS. W. DONALDSON, MINONK, ILL.

The Tiger's View of Heaven. (343)

Rom. 14:13; Rom. 15:1.

Premier Clemenceau's former hostility to priests and anything religious is well known, but the old "Tiger" has undergone an evolution in his ideas concerning the clergy.

M. Clemenceau's home in Rue Franklin is immediately adjacent to the building occupied by a religious community, the Fathers of St. Louis, who boasted a wonderful garden with a majestic plane tree, the huge leaves of which completely darkened the window of the former premier's private office. Clemenceau sent a note to Father Tregard intimating that the removal of this tree would be greatly ap-

preciated. The priest did not reply; the plane tree remained, and Clemenceau renewed his request. Finally the priest called upon the "Tiger."

"Please do me the favor of having this tree removed," pleaded Clemenceau. "It obstructs my vision of heaven."

So pious a wish could not remain unanswered and the tree came down.

Distinguished Without a Medal. (344)

Humility: Rom. 12:10; 1 Pet. 5:5.

Honesty: Rom. 12:17; Acts 24:16.

Up to the close of 1919, in the name of the President of the United States, 80 army medals

of Honor, 6,000 Distinguished Service crosses, and 1,200 Distinguished Service Medals had been awarded, and only one had been refused.

In recognition of his service in directing the collecting and distribution of books to the soldiers, Mr. Herbert Putnam, Librarian of Congress, was awarded the Distinguished Service Medal by Secretary Baker. Mr. Putnam politely declined the decoration modestly explaining that the credit for the work was not due to himself alone, but to the entire library service organization.

New Lord's Prayer in German Covers All But Penitence

Berlin (United News)—Pan-Germans are blanketing Germany with a new prayer for the populace. As it appears on postcards sent through the mails by thousands it reads:

"Our Father, who art the German spirit, blessed be thy name.

"Return to thy empire.

"Our will is consecrated to thee now and in the future.

"Give us our daily bread and freedom.

"Forgive us our debt and set straight our tormentors.

"Lead our folk not into temptation, but deliver them from night and death.

"Give them again the empire, strength, and glory, for all eternity. Amen."—From Chicago Tribune, Dec. 12, 1919.

Learning and Doing. (345)

"Over and over again,
No matter which way I turn,
I always find in the book of life
Some lessons I have to learn.

I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will

Over and over again."

—From Bay View Magazine, Feb., 1912.

The Imperishable Word. (346)

Mark 13:31; Isa. 40:8.

On December 30, 1903 a great disastrous fire destroyed the Iroquois Theater in Chicago, with a loss of 574 lives.

The day before the fire the various articles for use in the religious service of the Central Church for the following Sunday were taken to the theater building and stored on one side of the stage in an alcove. The church property consisted of two pulpits, a communion service consisting of a large silver pitcher, eight silver cups, and the communion linen, and the Bible.

Only the Bible escaped destruction. Its covers were burned off and its edges charred, but every word of the text remained.

The Rule of Three. (347)

Kate W. Hamilton.

Vacation was nearly over and he was going back to college. A strong, manly, clean fellow, his mother's eyes followed him as he moved about her room. It was only in her room that she could watch him, for she was a prisoner there. His strong arms had some-

how acquired the knack of lifting the slight form from couch to easy chair in the most comfortable manner possible, and his hands could arrange the pillows at exactly the right angle.

"If I don't make good in any other profession I can qualify as a nurse," he used to say in answer to her praise, his clear eyes smiling into hers.

"Yes, but you will make good," she always assured him confidently. He was going back to college, and she was going on a longer journey, though he did not know it. He did not read the signs that were so patent to others. Then came the day when she must tell him.

"You will make good, of course, son," she assured him. "But success as it looks from where I am and as it may look from where you are, may be different, for it is what we put into the world and not what we try to draw out of it that makes living a success. The only sure working rule is to count yourself third. Say it, Jamie—'I am third.'"

"I am third," repeated the boy.

"There will be plenty who will tell you to look out for Number One, but you can do it best by the rule of three. You won't forget, will you?" she urged wistfully. "Promise me you won't forget; now write the words where you can see them now and then."

"I won't forget, and I'll read them every day," he promised.

The mother presently went on her way through the gates that only open outward, and the boy went back to his work. But on the study table in his room, among the litter of books and papers, was always one card in clear script, a little apart from the common paraphernalia—"James the Third." Its presence brought questions from fellow students. "Something to do with English history, of course?" Why was he so interested in English royalty? He did not explain, but as the months went by, and the card, grown stained and dusty, was replaced with another, slightly different. "I am third," read the inscription. He met the inquiry in his roommate's eyes and answered it.

"It is my mother's rule for living," he said simply. "Christ first, my neighbor second, and myself third. That is the order of precedence in the daily scheme of things—as she came to see it at the last."—From the "Forward," Dec. 27, 1919.

CHRISTIAN VIRTUES IN DAILY LIFE.

S. C. Benninger, Keokuk, Ia.

Missing the Rest in Life. (348)

1 Kings 20:40. Luke 10:41-42.

But whether it's th' light car o' moderate price, or th' movie the-ater, or both, that has altered our domestic life, the fact remains that th' ole home hain't what it used t' be. T'day it hain't much more'n a service station—a place t' doll up an' powder our noses, an' grab a bite t' eat an' then be on our way.—Abe Martin, in American Magazine.

Spiritually Minded. (349)

Rom. 8:6.

The Superior One is Spiritual. I use the word carefully. I do not mean he is saintly or poetic or disdains to work with his hands.

What I mean is that his pleasures are more of the mind or spirit than of the body. The art of living consists in the wise choice of satisfactions. If we choose the fleshly, they do not last; we are eventually bored and wretched. If we choose the higher, they reveal themselves as more permanent, growing by what they feed on.

The mind and conscience are the latest products of evolution. The body runs back to the beasts. If your joys are in the mind, you can say, in the language of a modern philosopher, "We have a degree of existence at least ten times larger than others, in other words, we exist ten times as much."

Test yourself, then. What do you like best? Beer and beef and sleep, and slippers ease and dancing and the chase? Does it most irritate you to be deprived of these things? Do you get petulant when you cannot have luxury, fine clothes, prominence, and all such? Well, all the world is like that. Not necessarily wicked—but just common.—Dr. Frank Crane, in *American Magazine*.

Christians Should Stand Together (350)

3 John 7. John 17:22; 1 Cor. 12:26.

So far as the cop's attitude toward his job is concerned, he has something of the feeling of a soldier. This is especially true in large cities, where the individual policeman is to a certain extent lost in the mass. I remember the case of Jimmie Mulroy—a bicycle cop who was shot through the mouth and who, though seriously wounded, kept after the man who shot him, down the street, up an alley, into a cellar or rags, pulling the rags aside, grappling with his man and bringing him in. And when afterward I talked to Jimmy at the hospital, as soon as he could talk at all, he said, sitting up in bed: "It wasn't that he had shot me—he shot a policeman!" What a fine thing it would be if we could always find that spirit in the churches.—*American Magazine*.

Courage and Perseverance. (351)

Phil. 3:13; Phil. 4:13.

Michael J. Dowling has fought and conquered a handicap which would have made a street beggar out of many a man. When he was fourteen years old he lost both feet, one hand,

and most of the other, as a result of being almost frozen to death in a blizzard. Yet he "Thanks God he is not a cripple." He is president of a bank in Olivia, Minnesota. He drives his own car, walks, dances, hunts big game, travels by himself—in short, lives just as other men do. He is married, has three children, and hosts of friends. In 1920, he was special commissioner to the Philippines and the next year was made Speaker of the Minnesota Legislature. At fifty-three he is healthy, happy, and successful. Yet he was a poor boy, alone in the world, and made his way entirely by his own efforts. He says: "I believe I have proved that being 'a cripple' is more a state of mind than of body. I know plenty of men whose bodies are perfectly normal, and who yet cannot do the things, even physically, that I can do."—*American Magazine*.

Friendship.

(352)

1 Sam. 18:1; Prov. 17:17; John 15:15.

What do folks in New York do when they wake up in the morning bursting with the impulse to say "Hello" to somebody? Your most intimate friend probably lives in New Rochelle, while you hole up somewhere between One Hundred and Sixty-ninth Street and Montclair, New Jersey. What kind of a living is that for a world in which the only wealth worth having is measured by the amount of friendly affection you can accumulate on your journey through? Out west we have to get our sea food canned. But rather canned sea food and fresh friendships than canned friendships and fresh sea food! When you boil all the superfluous water out of life, and sugar off, if you haven't gathered a goodly residue of friendships and affections, you aren't going to have very much sweetness left in the kettle. Success, money and position don't add a pennyweight of happiness, unless they have brought the comradeship of friends. What all of us are really after in this world is to have people like us. If nobody likes us, the world is going to be a pretty dreary place, and we will wish we hadn't come, no matter how much wealth and success we may have accumulated.—"Why I Wouldn't Trade Des Moines for New York," by J. N. Darling ("Ding") in *American Magazine*.

ENGLISH THOUGHTS AND INCIDENTS

Let Us Alone. (354)

Dr. J. H. Jowett, in the "Christian World."

"Let us alone." How often has the cry been heard in the history of our race. It has raised its voice whenever some stern minister of expulsion has approached a national evil and commanded it to abdicate its throne. We cannot turn to any page in the history of social progress without finding a record that this hoarse cry reverberated through the land as soon as the spirit of healthy revolution appeared.

"Let us alone!" That cry was heard in very strident tones when Wilberforce laid his hand upon the slave ownership and slave traffic in our West Indian possessions. The cry was deafening. It was said that venerable rights were to be destroyed, and the threatened slaveowners spoke with the voice of out-

raged freedom. Even Lord Nelson joined in the cry. "I was bred," he said, "in the good old school, and taught to appreciate the value of our West Indian possessions; and neither in the field nor in the Senate shall their just rights be infringed while I have an arm in their defense and a tongue to launch my voice against the damnable doctrine of Wilberforce and his hypocritical allies." "Let us alone," cried the evil spirit, as it waved the sacred but borrowed banner of human freedom.

"Let us alone!" The cry rang through England when the spirit of reform touched the factory system in whose toils a very oppressive tyranny had made its home. I heard Dr. Clifford say some time ago that when he was nine years old he used to leave home for the factory at four o'clock in the morning.

And often he would be kept toiling all through the night, and was fed with strong coffee in the small hours of the morning to keep him from falling asleep at the loom. And the spirit of reform came to the factory gates, and it threw open the doors so that the nation might look in. And immediately from every part of the factory-world the privileged tyrannies cried out, "Let us alone!" They spoke as men would speak who wore a toga of sacred authority which had been thrown about their shoulders by the Most High God. They spoke of interference as though it were a trespass on holy ground. It was doing violence to the sensitive sanctities of commerce! Intrusion would mean ruin! "Let us alone" cried the evil spirit, "Let us alone!"

I am just old enough to remember the furious uproar which rang around our English shores when Samuel Plimsoll proposed to introduce the security of the load-line, and so prevent British sailors from being sent to sea in excessively insured and overladen boats that were little better than coffins. Boats were sent to sea by their owners in the hope and expectation that they would founder on the way. And that was by no means the only iniquity that housed itself in the shipping industry of our land. And Plimsoll laid his hand upon it, a strong and tenacious and unyielding hand. And there was a yell of indignant protest and resentment. It was said to be an unholy interference with the sacred ark of commerce. Our international trade would be destroyed. Hands off! "Let us alone," cried the evil spirit, "Let us alone!"

Easier to Take Than Make. (355)

Dr. Inge, Dean of St. Paul's, in *Outspoken Essays*, says: "Human nature has not been changed by civilization. Man remains what he has always been—a splendid fighting animal, a self-sacrificing hero, and a bloodthirsty savage! All we have a right to say is that individuals are occasionally guided by reason, crowds never. The new laborer despises productivity for the same reason that the old robber barons did: It is less trouble to take money than to make it. The danger of revolution comes not from poor but from the privileged artisans who already have incomes above the family average. The modern town dweller has no God and no Devil; he lives without awe, without admiration, without fear. We need a 'remnant' to save Europe from relapsing into barbarism; for the new forces are almost wholly cut off from the precious traditions which link our civilization to the past. The possibility of another dark age is not remote."

Slanders Die Hard. (356)

The libel upon the Puritans, by which they were represented as sour persons opposed to everything that was beautiful or artistic, still persists, despite the evidence, which over and over again has been offered against the statement. The editor of the "Music Student" in a letter to the *Daily Telegraph*, very properly protests against the current defamation of men whose aims were grievously misunderstood. He says: May I remind your readers that the seventeenth-century Puritans are not recorded to have had any objection to music

save in church; that Cromwell, Milton, Bunyan and other typical seventeenth-century Puritans were keen music lovers; that a very great deal of music (including dance music) was published during the Commonwealth and Protectorate; and that during a portion of this period there was a daily opera in London? There is room for some able writer to tell the present generation the true story of the Puritans. One day, perhaps, the nation will realize how much it owes to the men whose name has become, in ignorance, a byword.—From the Jan. 22 number of "The Christian."

More Than the Tenth! (357)

Mr. E. W. Fritchley, of Bombay, was, in early boyhood, poor, unschooled, and with the social disabilities of Eurasianism. But he came under the ministry of Bishop William Taylor, and gave himself to Christ. Bishop Taylor emphasized the duty of tithing, but in the case of a poor boy who sold on the streets the socks his mother knit at home, tithing seemed a thing of real hardship. Nevertheless, he did not flinch, but set a part a tenth of his monthly wage, saying: "All right, Lord, I'll make a contract with thee, if thou wilt bless and help me, I will give thee a tenth of all I make; later I will give thee a fifth; I'll give thee all that I earn." "I knew that little boy when he became a man," writes a correspondent to "The Indian Witness," "and has been zealous for Christ and his church, Bombay. He is one of the leading architects of India. In the prosperity of his manhood, achieved through struggles and untiring effort, he has not forgotten the contract of his youth, and the Lord has not forgotten him. He has been zealous for Christ and his church planning buildings, holding conventions, distributing tracts, fighting the liquor traffic, encouraging worthy undertakings, and even serving the church often as lay-preacher. In all his life and business he recognizes that he is first a steward of the Lord."—From *The Christian*.

God and Geometry. (358)

A man living in Texas could not bring himself to believe in God. One day, while reading in his garden, he came across a sentence, "God works according to the rules of geometry." "I always thought that things were made by chance," he said to himself. Just then he saw close by a sweet little flower known as the Texas star. He picked it up and found there were five petals, five stamens, and five divisions at the base of the flower. Flower after flower he examined and found that they were all alike. "How is this," he said, "If these flowers were made by chance some would have three petals, and some two, and some none. Here is work by rule. Who made these flowers?" Quickly the answer flashed through his mind, and he kissed the little flower, saying: "Bloom on, little flower; you have a God and I have a God—the God who made you and made me."—From the *Sunday School Chronicle*.

Pilgrim Guides. (359)

It is reported from the United States that two million American citizens have applied for passports to Europe this summer. Many

of them will go direct to the battle fields of France and Flanders, but many will come to England. If we reckon that ten per cent of them are interested in the Mayflower celebrations, we should then have 200,000 Americans to guide to places of historic interest in Pilgrim history. To meet this need it is proposed to appoint one Baptist or Congregational minister in each county which has Mayflower associations to act as Pilgrim Guide for parties of American visitors. The duties of the guide will be to get up carefully the points of contact between the county and early American history. The counties especially involved are the eastern counties, with Bucks, Berks, Kent, Sussex, Devonshire, and Lancashire. Those who undertake it are doing their bit in knitting up the links of national good feeling between America and Great Britain.—From the Christian World.

Christ the Foundation. (360)

Some sixteen years ago, I think it was, Lord Kelvin, the great scientist, gave an address to an audience in which he pointed out the proportion of scientific men who were Christians, and it was seen that the proportion of men of science who are earnest believers is equal to the proportion of lawyers and doctors and bankers and business men. Remember that religion is not only a theory, it is not only a creed, it is the relation of a human soul to a Person. Our religion is the religion of a Person. The Bible is a gallery of portraits. Mohammedanism is the religion of a book, Christianity is the religion of a Person. And for the cultivation of that personal relation we must make room in our hearts. There is a Rock.—By John Storrs, M. A., D. D., Dean of Rochester.

Courage of Jesus (361)

Nay, the courage of Jesus was but enhanced by his aloneness, his desolation and apparent orphanage. For it is a harder thing to be courageous in such loneliness than when you form one of a great company of heroic souls. In the heat of a great battle, in the rush of a conflict, with the thought of fighting for one's king and country, courage is contagious under such conditions. But how different when standing alone, breathing the atmosphere of suspicion, alienation and misunderstanding. How difficult "to persevere long in the daily practice of obscure virtues," to use some words of Macaulay. There was a man who, owing to some act of daring and courage during the battle of Colenso, in the South African War, was awarded the coveted decoration of the Victoria Cross. And yet some years back this V. C. hero was sentenced at Birmingham to twelve months' hard labor for neglecting his wife and children; while another V. C. of this great European War was summoned some time back for persistent cruelty to his young wife. Ah! that's it. In the heat of battle, when "blood was up," they were capable of the greatest heroism. But "when the tumult and the shouting dies," their courage oozes out and they are even cowardly enough to neglect and illtreat their dearest and best.—From a sermon on the Courage of Jesus, by Ernest J. Jones.

In reproducing from The Kansas City Star, this persiflage, the Interchurch Bulletin becomes a party to the most cruel hoax ever perpetrated. It is on par with Marie Antoinette's quip when told that the populace was starving for lack of bread, she replied: "Pray, why don't they eat cake." May our God forgive these thoughtless, if not heartless men, for repeating such a cruel hoax. They know that of the \$336,000,000 they are gathering this year, and \$1,300,000,000 for five years, that the pastor will not get one cent. These preachers want food and clothing, not flivvers and fripperies—they want to get out of debt, they want a sack of flour, and perchance, a little meat. I challenge you to tell the truth.

We reproduce it, by photo-engraving, from the Interchurch Bulletin, New York, Saturday, February 14, 1920, official organ of the Interchurch World Movement:

THE INTERCHURCH BULLETIN

Oh! See the Minister With New Flivver and Real Money to Spend

Writer in the Kansas City Star Has Rosy Vision of Benefits Pastors Will Enjoy Through the Interchurch World Movement

(From the Kansas City Star.)
The Rev. John Timothy Knox skidded his shiny new flivver on two wheels, ground the brakes down hard, and drew up with a jerk before the hustling store of Laces & Suitson, merchants in general and in particular to all the prosperous farmer folk of the country.
He descended from the car with something of a flourish, gallantly extended his hand to the sweet little muse of a woman who had sat beside him, entered the busy emporium with an air of mastery and beckoned Mr. Laces, one of the proprietors, toward him authoritatively.
"Mr. Laces," he said, in a voice that rang throughout the store, "my wife has come for her new spring outfit—dresses, bonnets, shoes—and—er—frills and furbelows—you know, everything that a woman may need. Show her the best you have, and show her plenty of it!"

Credit Becomes Worry
"Yes, doctor, of course," answered Mr. Laces, smoothly, while he laid his brows in the way peculiar to a merchant who faces the disagreeable duty of limiting sharply the credit of a citizen of considerable standing—moral standing, not financial—in the community. "Of course, we shall be glad to furnish Mrs. Knox with anything she may really need. But if I may suggest economy and careful buying—prices have gone up, you know, and collections—ah, collections—"

His voice trailed off suggestively and he fixed the other with a meaning glance calculated to impress him firmly that a country parson with a few hundred dollars a year really should not expect credit for more than the barest necessities, and not many of them.

"Tut, tut!" thundered John Timothy. "Laces, no more of that soft peddling to a good customer who is out to spend his money or pop a button in the attempt. Trot out your best, man, and plenty of it! The little woman has waited long years for this glad day, and right now she can have anything she wants—anything, regardless!"

He Produces the Money
Whereupon, in an impressive, not to say gaudy manner, the Rev. John Timothy dragged from his trousers' pocket something that Mr. Laces at first thought was a section of extra large fire hose, but which on closer inspection proved to be a bundle of

real, green and yellow American money, closely packed together.

"This is a cash sale, Laces," cried John Timothy, authoritatively. "You don't have to worry about collections any more, so far as I am concerned. So hustle, man; hustle and give the little woman what she wants—and, mind, all she wants! In the meantime, I'll just stroll over to your partner, Mr. Suitson, and pick out a few things for myself!"

All of which is a scene from real life soon to be enacted in almost any town in Missouri, Kansas, Oklahoma or anywhere else in the United States or Canada, for that matter. The underpaid minister of the gospel is to be one of the chief beneficiaries from the billion dollar financial campaign to be waged in April by the Interchurch World Movement, a cooperative organization of the evangelical churches.

Efficiency the Watchword
Business efficiency is the watchword of the hour, and the churches have seen the light. They are pooling national budgets and will go after funds in one strong, concerted drive, instead of in many scattered, individual drives, as in the past. They have enlisted the aid of powerful financiers, including John D. Rockefeller, Jr., and are quite unabashed by the fact that the sum they seek is unprecedented for a financial campaign in this country, except for the Liberty loans.

Robert Lansing, secretary of state, is chairman of the general committee. The Rev. W. S. Abernethy, pastor of the First Baptist church, Kansas City, is chairman of the state advisory committee.

Worthy of His Hire

And that is why the country parson, is he hasn't actually bought a new flivver, is at least reading up in the catalogues on the mysteries of clutches and transmissions, and his wife is studying the fashion magazines hopefully. The new efficiency movement in the churches has as one of its principal tenets "the laborer is worthy of his hire."

Farewell charity for the pastor, good-bye donation parties for his wife! The salary increase for ministers, if it isn't actually here, is at least on the way. Therefore, Messrs. Laces & Suitson are hereby warned that the Rev. John Timothy is contemplating descending upon them, flourishing a roll of ready cash, that would choke a hardened sinner!

THE HOMILETIC YEAR—APRIL

G. B. F. HALLOCK, D. D.

Easter

When Rufus Choate, one of the greatest of New England's able statesmen, took ship for Europe in search of health, a friend said to him as he stepped on board the vessel, "You will be here a year hence," thereby meaning that in a year's time his health would be restored and he would return to his work. "Sir," said the great lawyer, "I shall be here a hundred years hence, and a thousand years hence." In a few days Rufus Choate was dead, having landed at Halifax unable to continue his voyage. "He that liveth and believeth in me shall never die." This is the message it is our privilege to preach, fellow pastors. Tell people that life eternal is possible to them and theirs. This is the great comfort Easter brings—to know this.

Suggestive Texas and Themes. (362)

The Light In the Tomb: "Now is Christ risen from the dead." 1 Cor. 15:20.

Resurrection Power: "His power is upward . . . the mighty power which is wrought in Christ when he raised him from the dead." Eph. 1:19, 20.

The Call—The Answer: "He is not here, for he is risen, as he said." Matt. 28:6. Many epitaphs written on tombstones strike us as being singularly artificial in phrasing, but the Rev. Thomas Spurgeon tells us in a sermon of one epitaph in a little English churchyard which lacks nothing in simplicity. The headstone over the little mound bears just these words: "Freddy."—as if someone called—and underneath, "Yes, Father."

He Will Give Them Back: "Refrain thy voice from weeping, and thine eyes from tears. Thy children shall come again to their own border." Jer. 31:15-17.

The Redeemer Liveth: "I know that my Redeemer liveth." Job 19:25.

Christ In Us: "Reckon ye also yourselves to be dead to sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

Mourning the Dead: "I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thess. 4:13.

The First Easter Sermon: "Mary Magdalene came and told the disciples that she had seen the Lord." John 20:18.

Christ the First-Fruits: "Now is Christ risen from the dead and become the first-fruits of them that slept." 1 Cor. 15:20.

The Conquest of the Grave: "O grave, where is thy victory?" 1 Cor. 15:55.

Making Appointments in the Hereafter: "Today shalt thou be with me in paradise." Luke 23:43.

Old Testament Intimations of the Resurrection of Jesus: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts 2:31.

Death Not a Divine Mistake: "Lord, if thou

hadst been here, my brother had not died." John 11:12.

The Eternal Habitation. (363)

"We have a building of God, eternal in the heavens." 2 Cor. 5:11.

The animal and the savage, who are low down in the grade of being, do not mourn long for the dead. "Out of sight, out of mind." As manhood has risen in the scale of being his aspirations and belief in a future life have enlarged.

I. Now, the loss of friends means reunion beyond. The memory of the departed grows brighter as one nears the undiscovered country. We find that we belong to two worlds, the physical and the spiritual, and that we must enter the higher to complete the happiness and usefulness of our being. Christianity means the union of the present and the future—they are really like our Lord's seamless robe, one throughout. Eternity is here in our hearts as well as among the redeemed.

II. The spray of the Jordan, the baptism of death, makes no change in the purity of the spirit, any more than the crossing of a bridge makes transformation of the passenger. One change there will be in our social surroundings—the wicked will be separated from the good like the tares from the wheat. Man cannot succeed in his fight against God. He cannot even harm or interfere with nature and her laws. Can he bind the sweet influence of the Pleiades or loose the bands of Orion, or stop the flow of the sunlight, or chain the power of gravitation, or control the winds and the seas? Never! Man is a pigmy before the power of the Highest.

III. Who shall separate us from the love of God which is in Christ Jesus our Lord? No human power or creature or devil or things to come will ever move a single child of God a hair's breadth from his bosom.—Rev. E. W. Caswell.

The Triumph Over the Grave. (364)

"If Christ be not risen, then is our preaching vain and your faith is also vain." 1 Cor. 15:14.

Guy Thorne, in his book, "When It Was Dark," portrays the awful condition of the world would be in if it could be proven that Jesus did not rise from the dead. He pictures Joseph of Arimathea as having written upon a marble slab the following words: "I have borne the body of Jesus from the sepulchre to my own private tomb where he now lies." A distinguished archaeologist is hired to testify to the fact of finding this slab among the excavations in Joseph's garden. When the awful fraud is published to the world, business becomes paralyzed, churches closed, missionaries called home, the whole

world is thrown into consternation as if shaken by the earthquake of doom.

What a loss in noble, heroic Christian endeavor if we had no pattern of the Christ to follow! Then there would have been no Florence Nightingale, no Frances E. Willard, no Grace H. Dodge, no Helen Gould Shepard to bless the world with their ministries. But now is Christ risen from the dead! Let all the world proclaim, "He is alive forevermore." The dark tomb is illumined with rays from the Star of Bethlehem, yea, more, the rising sun of eternal glory floods the grave with its beauty and gives living hope to dying men.—C.

The Power of Christ's Resurrection. (365)

"That I may know him, and the power of his resurrection." Phil. 3:10

The power of Christ's resurrection has cast a mysterious spell over about 600,000,000 of living people of the present day, so that they love him, and are exemplifying him, in all the various parts of the world. This power is universally recognized everywhere by foe as well as by friends of Christ.

The fruits of this marvelous power of Christ's resurrection may be clearly seen from three angles:

I. It is a personal transforming power. 1. It is seen in the new life in Christ. Faith in Christ is its basis (Rom. 4:25). 2. It is seen in the spiritual knowledge. The best evidences are seen in boots, not in books. There is no greater force than the back of the certain, "I know," for Christianity can be attested by personal experience.

II. This marvel is seen in that it is a world-transforming power. 1. See the battle in array. The early problem was a billion Pagans against twelve disciples of Jesus. This seems to us of today almost absurd, but the triumph was assured. 2. The internal enemy, too, was conquered by the real thing. Heresy, many times, is worse than Paganism, as it is more insidious in its workings, and more difficult to deal with. It is a civil war, the worst-kind of war. But Christianity conquered here.

III. The power of Christ's resurrection is seen in that it transforms death. 1. It transforms the angel of gloom into an angel of light. It makes one to sense the Light of the World illumining "the valley of the shadow of death." With a real consciousness of Jesus' Real Presence, there can be no death, as ordinarily understood. 2. In Christ, in him alone, there is a glorious triumph. Paul in the presence of the martyr's block rejoiced in the "Crown of righteousness" (2 Tim. 4:7, 8.). Jerome, of Prague, had no fear of physical pain, while Christ was near. At the martyr's stake, three Quakers in more recent times in England, in their last moments, could clap their hands in holy triumph, because they felt the power of Christ's resurrection!

Thus today we may realize the tears, tomorrow we shall know the triumph, today we may know earth's sorrow, tomorrow we shall know the joy; today we view the mounded graves, tomorrow we shall view the triumphal glory, and this all because of "the power of Christ's resurrection!"—Rev. C. W. Dane.

New Flowers. (366)

"What I do thou knowest not now, but thou shalt know hereafter." John 13:7.

It is said that the shell-torn battlefields of France are now blossoming with a myriad of flowers such as the oldest living inhabitant does not remember seeing there. The seeds of these flowers, buried long ago, have lain dormant in the depths of the soil. The terrible ploughshare of war has brought them once more to the light of the sun and the revivification of the rain. Now they reproduce the lost beauty of olden times.

The phenomenon is a lovely parable. Not all is evil even in that most wicked and cruel thing, the world war. God knows how to bring good out of evil. God's children also should know how. There are flowers of peace, of brotherhood, of mutual understanding and forbearance, of sound justice and patient charity and helpfulness, which may yet be brought to bloom out of all this grief and loss. The world has a new soil. What shall we grow in it?—A.

After the Burial. (367)

Socrates said to his disciples as the shadows of death drew near him, "You may bury me, if you can catch me." Two things the disciples of John the Baptist could not bury—his spirit and his influence. More swiftly than fell the ax, his spirit winged its way to glories past the power of human thought to imagine. The work of John the Baptist lived after him. It was the work of a trench-digger, a foundation-layer. We see the structure, but the substructure is quite as important. John the Baptist's life was a living stone, laid low in the earth, and his blood was the necessary medium to bind that stone to all others subsequently laid upon it, in the building of the earthly foundations of the kingdom of God.

Having buried the body, they went and told Jesus. Weakness flees to strength in hours of peril. We do not hear again of complaint from John's disciples. Jesus hushed it all. He wiped away all tears from their eyes. He led them forth to victory.

The most apparently hopeless hours of earth were those which followed the crucifixion of Christ. But on the morning of the third day the clouds were dispelled and a light shone out from Joseph's garden which grows brighter until the perfect day. When we bury the bodies of our dead, we lift our eyes to heaven and think of the place prepared for them that love God. Our sorrow is not inconsolable, for we too, like the disciples of the Baptist, "go and tell Jesus."—Rev. C. C. Albertson, D. D.

Easter Sermon for Children. (368)

Robbie, though only six years old, had attended a funeral. He was very much shocked, and confided to his mother that he had a great fear of dying and having his head covered beneath earth and sod and flowers.

His mother tried to explain to him that his body would be like a garment when taken off and folded away, but that he would not be in it. Still the little one was fearful and nervous.

One night after Robbie's baby sister was asleep, his mother took him in her arms and sang and rocked him to sleep in the good,

old-fashioned way. She sat in the bright parlor where the gas was lighted and the open grate was glowing.

The very next thing that Robbie knew, he opened his eyes, and he was lying in his mother's own bed, and on the pillow near him was a wonderful nest of colored eggs. His mother, in a pretty dressing gown, stood before the glass. Baby Grace was cooing in her little crib, beside the bed. His father stood before the fire vigorously brushing his curly hair with two ivory brushes.

The sun was shining in at the big east window, where the yellow canary was singing at the top of his voice, and—it was Easter morning!

Robbie was so happy that he kissed the baby and hugged his mother hard.

Upon the breakfast table a tall vase of Easter lilies breathed out incense, the golden omelet quivered in its painted dish like solid sunshine, and beside Robbie's plate lay a lovely Easter card with the lines, beneath a picture:

"A butterfly, with gold and azure wings
Floating above its shattered silken cell."

During breakfast Robbie roused from what his father called "a brown study" and said: "Mother, I never knew when I went to sleep last night, nor where I slept, nor how I came in your bed. First thing, I knew, it was morning." Then answered his mother: "Dear son, that is just how the Lord takes care of his beloved when he giveth them sleep. It matters not how they go to sleep, nor where they sleep, nor who lays them to rest, for when they awake all is sunshine, music and love, and they arise to a glorious morning."

Robbie's eyes were shining. "Oh, mother," he said, "I shall never be afraid to die any more!"—McV. Adams.

Peter at the Sepulchre. (369)

"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie." John 20:6, 7.

1. He entered it inquiringly.
2. Searched it narrowly.
3. Found it empty.
4. Left it thoughtfully.

Three Early Easter Inquiries. (370)

On the first day of the week cometh Mary Magdalene early, while it was yet dark, into the tomb, and seeth the stone taken away from the tomb. She runneth, therefore, and cometh to Simon Peter and to the other disciple whom Jesus loved." John 20:1, 2.

These words introduce three early inquiries into the resurrection mystery. They represent three familiar types of believers.

I. Mary Magdelene, a woman, loyal, zealous, leader of the endless procession of faithful workers in church circles, charitable institutions, missions. Yet, we find in Mary's conduct the germ of an error common in her sex. Centering her affections on the earthly Jesus, idealizing the man, she would have fallen readily into the medieval worship of saints and the Virgin. However, she came with practical tokens of loyalty, spices.

II. Peter, a contrast to Mary, strong but impetuous and vacillating. From the denial

of the three days ago, he takes this earliest occasion for investigation. Like Tennyson,

"He fought his doubts and gathered strength;
He would not make his judgment blind;
He faced the scepters of the mind
And laid them—thus he came at length
To find the stronger faith than was his own."

The mistake of this inquirer was in his hurried observation. Contrast the more deliberate view of the "beloved disciple" given in detail in this chapter.

III. John, possessing all Peter's eagerness, but pausing reverently before a profound subject, reaches his conclusion after calm meditation. The scientific spirit notes the "stone rolled away" and the orderly arrangement of the interior. Afterward, before making his apostolic record, he recalls the spiritual prediction, v. 9.

May not modern inquirers into the Easter mystery profit most by combining the methods of these early inquirers?

The New Edition. (371)

Benjamin Franklin wrote the following epitaph for his own tomb: "The body of Benjamin Franklin, Printer, Like the Cover of an Old Book, its Contents Torn Out and Stripped of Its Lettering and Gilding, Lies Here, Food for Worms. Yet the Work Itself shall not be Lost; for it will, as He believed, Appear once More in a New and More Beautiful Edition, Corrected and Amended by the Author."

Easter Symbols. (372)

Easter symbols are an egg or a butterfly, both being significant of wonderful changes, from death to life, from stagnation to motion, from darkness to light and color and beauty. These are what immortality means.

Glory That Shines. (373)

When the angels sat within the sepulcher the light of heaven shone within, and the light they diffused there has never faded. The light of glory still shines within the tomb.

Cumulative Proof. (374)

Anyone who reads attentively the four stories of the resurrection in the Gospels, and compares with them the earlier writings of Paul, I Cor. 15:5, and other New Testament references, cannot but be struck by certain variations in the story. The persons present, the hour, the heavenly visitors, Jesus' words—all these points differ slightly in the narratives. But the discrepancies only make more sure the fact that Jesus rose. Each writer told the story as he heard it from others; each was interested in a different aspect of the event; but in each narrative the supreme fact is attested with equal decision; that Jesus did rise and that his followers believed it, some readily, some only after ocular proof.—H. L. Willett.

Ye Shall Not Die. (375)

A brutal warrior, having taken a city, announced his intention of burning it. The surviving soldiers of the garrison were thrust into prison, where they lay expecting a horrible death. But their king, whom they believed dead, had escaped the conqueror's clutches, and was gathering forces for their

deliverance. One day sounds of a fierce conflict penetrated the prison walls. Silence followed, then the sound of marching. Then the prisoners heard the townsfolk shouting, "God save the king!" Imagine their joy! Their king lived. He was entering the city in triumph. That meant life for them. Because Christ lives, we shall live also.

Jungle Belief. (376)

Dan Crawford told a London audience that the people in the jungle of Africa have a tremendous belief in the immortality of the soul. "These people tell you that the dead do not really die, the body to them is the cottage of the soul. You say, 'He has departed.' They say, 'He has arrived.'"—British Weekly.

The Proof of Immortality. (377)

The resurrection of Jesus is the proof of immortal life beyond the grave; that death does not end all, but the soul lives after the body dies.

"A fox once came upon a cave, into which he saw many foxes had entered, the sand being full of footprints. He was about to pass in when his cunning detected that all the footprints pointed one way. All were turned inwards, and there was none leading out of the cave. We have come to a great cave—the grave—and its entrance is marked by many footprints. All lead in and none out. But Christ has set his feet the other way; and now, if we go into this cave, we shall follow him out again."—London Sunday School Chronicle.

Cape of Good Hope. (378)

There was once a famous cape reputed to be the fatal barrier to the navigation of the ocean. Of all those whom the winds or the currents had drawn into its waters it was said that none had reappeared. A bold navigator determined to surmount the obstacles. He opened the route to the East Indies, acquired for his country the riches of the world, and changed the Cape of Storms into the Cape of Good Hope. So Christ has proved himself death's conqueror and made the grave to be the gate to life for us.—Christian Age.

Hints From Nature. (379)

The caterpillar changed to a butterfly; the charcoal to the diamond; the silver cup from the silver ore. The watch and its case. The case represents the body, the works the soul. The works can be taken from the old case and put into a new one, and go on just the same as before. It is really the same watch

He Did Rise. (380)

Sir Isaac Newton had a great intellect, but when he thought it necessary to cut two holes in his barn door—a big hole for the big cat and a little hole for the little cat—then he did not display any great amount of genius. Establish the great miracle, and the lesser miracles will take care of themselves. If the resurrection of Christ took place, then all the other miracles become possible, and the history of the Christian Church is exactly what you would expect; if it did not

take place, then Christianity, the most stupendous fact in history, stands today confessedly upon a falsehood, inexplicable, and with no possibility of a solution. Now whether is it easier to believe that Jesus did not rise from the dead, or to believe, in virtue of the congruous history following the story of his resurrection, and of the specific testimony to the resurrection, and the antecedent presumption in favor of his resurrection, that he did rise from the dead?—Francis L. Patton.

Why Doubt His Word? (381)

"There shall ye see him, as he said unto you." Mark 16:7.

"It is strange we trust each other,
And only doubt our Lord.
We take the word of mortals,
And yet distrust his word;
But oh, what light and glory
Would shine o'er all our days,
If we always would remember
God means just what he says."

—Rev. A. B. Simpson.

Reflected Light. (382)

"How do you know that Christ is risen?" someone asked an old fisherman, whose faith in Jesus seemed very simple and sure. "Do you see those cottages near the cliff?" he replied. "Well, sometimes, when I am far out at sea, I know that the sun is risen by the reflection in those windows. How do I know that Christ is risen? Because I see his light reflected from the faces of some of my fellows every day, and because I feel the light of his glory in my own life." A reflection of Jesus! You and I may be that. His glory may shine through us.

Thoughts of Immortality. (383)

Five minutes after death you will be exactly the same person as five minutes before. As a matter of fact, death makes no difference whatever to a person. What a comfort to know that our dear friend is the same on the other side, still loving us, still caring for us, still praying for us, still the same to us! Why it is everything. The happy land is not "far, far away." You men and women of today have a most extraordinary help in your belief to what we had. We had to hold tight against science; now you have the world of science on your side today; and all the professors of the universities are telling us that "the things that are unseen" are the real ones, and the things that are seen are the "temporal" ones.—The Bishop of London.

Crucified and Risen. (384)

When a sect in France a century ago was trying to displace Christianity, the leader became dissatisfied with the slow response of the French. He asked Talleyrand what he could do about it. Talleyrand answered: "I think you had better try being crucified and rising again on the third day!" It was good advice in view of Christian history. That is what has given final assurance about Christ. Men have felt that such a one could be trusted in any emergency. It put new courage into the first disciples and has given it to millions since then, Paul puts it "first of all." 1 Cor. 15:3.

We Shall Wake. (385)

Easter songs and easter parties make us happy, but the gladdest thing about Easter is that Jesus rose from the dead, and has promised that we, too, shall rise some day. It is just as true as that the seeds and bulbs and trees put forth new life every spring-time.

"The seeds and flowers are sleeping sound

Till Easter time, till Easter time,

And then they rise above the ground

At happy Easter time.

And as they rise from sleep they say

That we shall wake some day."

A Pledge and Pattern. (386)

The resurrection is set forth not merely as the pledge, but also as the pattern of our own immortality, and hence that in the full, rich sense in which this word is used in the New Testament, immortality means the immortality of the whole man—and the whole man includes the body as well as the soul.—Presbyterian.

Destroying the Seeds. (387)

A Persian fable says that the earth was created a great barren plain, without tree or plant. An angel was sent to scatter broadcast the choicest seeds on every spot. Satan, seeing the seeds on the ground, determined to destroy them. So he buried all the seeds in the soil, and summoned sun and rain to make them rot away. But while with malignant feeling of triumph he smiled on the ruin he had wrought, the seeds which had been buried away to rot germinated and sprang up, clothing all the earth with plants and flowers, and in beauty undreamed of before. And a voice from heaven said, "Thou fool, that which thou sowest is not quickened except it die."

The burial of Christ was thought by his enemies to be the end; but in truth the grave was but the necessary way to his final and glorious victory.—Dr. J. R. Miller.

Resurrection. (388)

Among the Pyramids of Egypt, Lord Lindsay, the English traveler, came across a mummy, the inscription upon which proved to be two thousand years old. In examining the mummy after it was unwrapped, he found in one of its enclosed hands a small root. He took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in a few weeks, to his astonishment, the root burst forth and bloomed into a beautiful flower.

Belief in Resurrection. (389)

It is said that Bishop Gilbert Haven, when dying, held up his arm on which the signs of decay were already visible, and cried, "I believe in the resurrection of the body."

The Meeting Place. (390)

Where the faded flowers shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorches.
Where the starbeams cease to chill,
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight lies in fragrance,
Midst the burst of holy song—
Brother we shall meet and rest
With the holy and the blest.

GREAT TEXTS AND THEIR TREATMENT

The Importance of Small Loyalties.

"He that is faithful in that which is least is faithful also in much." Luke 16:10.

"He is greatest in his own class-room!" That was the testimony given by an eminently qualified student concerning one of the greatest and most powerful men of our time. He was a giant on small occasions. He revealed himself at his mightiest, not when he faced vast assemblies and received the homage of tumultuous applause, but when he was out of sight, when the crowd was away, and no reporter was linking him with the wider world. It is an index of rare wealth of character; and the test is specially pertinent to all who claim to be followers of Christ.

I. Is the power of our spiritual current evident in commonplace tasks? Does it tingle even in apparent trifles? Are there flavors of the King's gardens in our passing courtesies? Is there about us the fragrance of the kingdom when we are out of sight? Is the King's superscription on the penny as well as on the pound? Is it stamped on our unrehearsed conversation as clearly as on our prepared and conventional speech? Is it sealed on the secret thought as well as on the public deed? Are we faithful "in that which is least?"

II. We cannot overestimate the importance of small loyalties in our common fellowship. Petty negligences play havoc with the corporate life. If a tiny back window is left unlatched the burglar can get in! If the pointing of the house is overlooked the damp will penetrate the living rooms, and hard on the heels of damp there stalks the form of disease. Apparently trifling treacheries can despoil and paralyze the church. These insignificant infidelities are momentous. In national life every man who shirks his duty, however obscure and unimportant it may seem, is surely draining the national strength. There is a leakage of blood wherever the smallest duty is left undone. But he who does his task, faithfully perfecting that which is least, enriches the circulating blood of the nation, and increases and consolidates its strength.

III. But we need great power if we are to do small things powerfully. When all our commonplace things are lit up, life will be very radiant. And that is the line of progress in the Christian life; we grow in the detection of the things which are least, and in our power to stamp them with the strength and beauty of the Lord. When our daily commonplaces are all perfected our witness to the grace of the

Saviour will be perfected.—Rev. J. H. Jowett, D. D.

The Church That Succeeds.

"Thou shalt have good success." Josh. 1:8.
The Church of Christ has as much right to look forward to spiritual success as any business has to expect commercial success. God promises his people success if they will but fulfill the conditions which make for it. The Church of Christ is facing the greatest opportunities of its history, and in this new age the church that succeeds must be:

I. First, a church which preaches the truths of the gospel. We do not need a new gospel, but we need the old gospel anew—the gospel in which the fundamental truths are emphasized and men once again are told that Christ came to save them; that through the shedding of his blood they can have remission of sin, and that above us is a God who loves and cares for all.

II. Second, the church that succeeds must live the truths that it believes. The truths preached from our pulpits must be lived by the people in the pews. Truth must be put into action. What the truth needs today is life and an opportunity to express itself in deeds.

III. Third, the church that succeeds must have a humanitarian love for the people. When Christ was here he fed the multitudes and cared for the people. The work which he did he left the church to carry on. Human interests must come before material interests. The people of God must have a saving love for the people that are lost.

IV. Fourth, the church that succeeds must be a soul-winning church. The great thing after all for which Christ left his church in the world was to save the world. It is not only true that the individual who wins souls is wise, but the church which wins souls is wise. The church must reproduce itself; and the only way it can do this is through the new lives which are born again into the kingdom of God.—W. W. B.

The Christian's Three Marks.

"The disciples were called Christians first in Antioch." Acts 11:26.

I. The first mark is an implicit obedience to the will of God. Christ said, "I came not to do my own will." Every Christian must reach that place where he can say the same thing, for obedience to the will of God is a badge of true discipleship. It still remains for the Christians to learn that the great test of love for Christ is obedience to the will of God.

II. The second spiritual mark is forgetfulness of self in the salvation of others. Jesus had a great passion for lost souls. He was willing to lose himself in saving others.

The minister, Sunday School teacher, and other Christians must all learn to love with the love that Christ had, and, inspired by that same great passion which possessed Paul, endeavor to live for others. Nothing less than the Calvary love will be sufficient if we are going to help the poor, lift the fallen, minister to the sick, and save the lost.

III. The third spiritual mark is sacrificial living and giving. The way a man lives determines largely the way in which he gives. Sacrificial living and giving has become a law of life.—W. W. Bustard, D. D.

Known To Him.

"I have . . . called thee by thy name." Isa.

43:1.

Our Lord makes no mistakes when he sends his messages to his children. He knows our name and dwelling place. From the Lamb's Book of Life, from the palms of his hands and from his loving remembrances. We here give two sample addresses which he sent to Ananias and Cornelius:

Saul of Tarsus,
Care of Judas,
Straight Street,
Damascus.
Simon Peter,
Care of Simon the Tanner,
Sea Shore Cottage,
Joppa.

I. Thus we see that our Lord's blessed words of pardon, peace and loving kindness never get into wrong hands.

II. He knows all about our circumstances. You may be surrounded by the slums of city life, in the awful hell of a mining camp, among the soldiers in the trenches or on the battlefield.

III. God can't lose you. His omniscience beholds you; his omnipresence is with you; his omnipotence grasps you and his love fills your heart. Wherever you are, you can be true to him and in quick communication with heaven. Jonathan Edwards once said, "The grace of God can live where neither you nor I could," and his grace is sufficient for thee.

IV. God sometimes gives a new name to those who are called to a special mission, as Abram was changed to Abraham, Jacob to Israel and Saul to Paul. He gives all a new name when we become his followers, a name which no man knoweth save he that receiveth it. This is a love name, known only between lovers, a secret name of sacred affection.

V. How blessed to be thus known and associated with the name of him that is above every name, with the personality of the King of kings and Lord of lords.—Rev. E. W. Caswell.

Ambassadors For Christ.

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

1. Ambassadors are sent to a foreign land.
2. They are sent only in times of peace.
3. They must go—not stay at home.
4. They represent the prince or the government sending them.
5. They have a message to deliver.
6. They are not to speak their own words.
7. All believers are ambassadors for Christ. Go either in person, or—by proxy, i. e., by paying and praying send and sustain those who go in your stead.

Justification In a Nutshell.

The following analysis of Justification may prove helpful in understanding this important doctrine:

Justification by God—the author of it. Rom. 3:26.

Justification by grace—the source of it. Rom. 3:24.

Justification by blood—the ground of it. Rom. 5:9.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

REV. E. Y. MULLINS, D. D.

REV. JOHN ROACH STRATON, D. D.

REV. CHAS. E. BLANCHARD, D. D.

THE CHANGELESS CHRIST

REV. E. Y. MULLINS, D. D., LL. D., LOUISVILLE, KY.

Text: "Jesus Christ, the same yesterday, today and forever." Heb. 13:8.

We note that the writer here ascribes to Christ a divine quality, changelessness or immutability. The thought is most impressive. Christ is placed among the great and abiding things.

I. Let us consider, first, the meaning of the Changeless Christ.

There are many false views here. Men think of the Changeless Christ as living a detached life. He hovers above the world separated from it like the dot above the *i*, without interest in it. Or he sits upon the circle of the heavens gazing down with interest upon human affairs, but without taking part in them. Or he is a capricious God who forever plays with the world.

Now, all these are false views of God and of Christ. The unchangeable Christ does not mean an absent Christ, for he said, "I am with you always" (all the days). It does not mean that he is an indifferent Christ, careless of human suffering. For he says, "Come unto me all ye that labor," etc. It does not mean that he is an unhuman Christ. When the biblical writers seek for a single word to define God and Christ, they take the word which we use to define a mother's feeling towards her child, a husband's highest feeling towards a wife, a friend's deepest feeling for a friend, a brother's emotion towards his brother, and a patriot's devotion to his country. They use the all-comprehensive word and say, "God is love." So that the Changeless Christ remains human, sympathetic, loving.

What, then, does the Changeless Christ mean? It means a consistent Christ. It means a Christ ever living, ever present in human life, ever sympathizing and helping in human struggle, ever kind, ever patient, ever loving; but it means also a Christ ever self-consistent in his purpose and plan for each of us and the world. So that there will be many outward changes, but one inner movement, the same yesterday, today and forever.

The Changeless Christ is one who constantly changes his method, but never changes his purpose. This leads to the next point:

II. The methods of the Changeless Christ.

It is because Christ is changeless that he frequently changes his method. It is because men change that he seems to change.

Sometimes Christ works gradually and sometimes suddenly. Men have debated the question here. Some say Christ works only by evolution. Others hold that he works only by revolution. The pre-millennarian says history moves towards a climax—the second coming of Christ. Nothing much can be accomplished until he comes and sets up his

throne. Post-millennarians say he works by gradual processes only, and that we must expect no very great sudden changes. The truth is that the unchangeable Christ works both ways. He is ever coming, ever leavening the world with his truth and influence. But he also comes in great catastrophes.

History is like a drama with its catastrophes and climaxes. Great eras often end in tragedies and then new beginnings. The German doctrine of might leavened Europe for generations. One day Prinzip slew the Archduke of Austria. He did not start the war. He merely dropped a match in a powder magazine. After that, the deluge of the great war and a new alignment of Christian forces. Thus the Changeless Christ works both ways, by gradual preparation and by sudden upheaval.

Again, the Changeless Christ works by ordinary and by extraordinary methods. Faith-healers tell us God will work a miracle to cure disease. I am absolutely open to conviction on the subject. But I believe God works chiefly by the ordinary laws of nature and that it is a sin to refuse medical aid where there is serious illness. It is better for us that we are subject to the laws of nature. Otherwise we would be presumptuous.

So also Christ works in the individual life and in the community or national life. When you look through a telescope at the order and beauty of a solar system, you are struck with God's power on a grand scale. When you look at a snowflake or an insect's wing through a microscope you are impressed with his capacity for detail. So when the smallness of our individual life comes home to us; when we feel lonely or weak or deserted; it is a good time to remember that he that sitteth upon the circle of the heavens also dwells in the lowly and the contrite heart. It is a good time to remember the gracious words: "He knoweth our frame," etc. If a Christian falls into a pessimistic mood and imagines that the Changeless Christ has forgotten him, because absorbed in the great affairs of the universe, then he should recall the words, "He will perfect that which concerneth me."

So also the Changeless Christ works by the method of law and the method of love. An Old Testament passage declares: "Thou art a God who forgavest their iniquities and tookest vengeance of their doings." The law of penalty holds. The wages of sin is death. You cannot sow evil and reap good. You cannot sow discontent and reap inner tranquility of soul. You cannot sow unbelief and reap faith. You cannot sow selfishness and reap the admiration and appreciation of your fellows. You cannot sow ill will and reap friendship. You cannot sow to the flesh and reap of the spirit.

You cannot sow cruelty and reap kindness. A nation cannot sow ruthlessness and reap easy peace terms. When a man pronounces a curse, if he looks up he will see a curse descending upon his head. When a man resorts to the sword he looses another sword from its scabbard which will come to destroy him. When a man treats his brother man unjustly, if he would but look, he would see a throne of judgment rising on the path before him. Prussian militarism collapsed and fell in irretrievable ruin. Why? Because it came into collision with the tables of stone which Moses brought down from the mountain containing the Ten Commandments.

The changeless Christ did not abolish the moral law. He reaffirmed and established it. But he also works by the method of love and sacrifice. He himself made the great sacrifice. He became incarnate, but he did not change in so doing. He merely came out of the silence of the ages and spoke, that he might prove to our ears that he is unchangeable love. He lived the life of a servant to prove that the most God-like thing we can do is to serve others. He seeks to work out his plans through sacrificial lives.

Christ also works by human freedom and prayer. Otherwise he would be a Changeable Christ. He answers prayer because he is unchangeably sympathetic and desirous of our success and victory. He would be changeable if he did not answer the prayer of faith.

Thus it is clear that the Unchangeable Christ works by changeable methods. He works suddenly and he works gradually by slow preparations and grand climaxes. He works by ordinary means and by extraordinary. He works through the individual and through the nation. He works by law and he works by love.

III. This leads me to say, what is the purpose of the Changeless Christ?

The answer is, to make men worthy sons of God in a perfect moral kingdom. "Through the ages one increasing purpose runs," says Tennyson. What is that purpose? What is the meaning of history, with its wars and pestilence, its rise and fall of nations? Dr. W. T. Ellis has lately been in Egypt and looked at the Sphinx, that silent image of stone lying half buried in the sand beneath the great pyramids, where it has been gazing out across the desert for forty centuries. It has seen the Pharaohs rise and fall. It has seen their bodies laid away in the tomb and taken out again and exhibited in a modern museum. It has seen many an army and many a battle, from Mark Anthony down to Napoleon. It saw perhaps the infant Jesus and his mother. It has lately seen an Egyptian revolution.

Now, what secret has it learned in these centuries? What is the secret of the Sphinx if it could speak? It would answer: "The Lord of history is Jesus Christ. The purpose of that Christ is the establishment of a moral kingdom, to make men worthy sons of God." It would speak two practical words, one to the nation, the other to the individual. It would say to every nation: "Four thousand years of observation have taught me that wars

of conquest never succeed in the long run. Nations which live by oppression always dig their own graves. No nation can ignore the rights of other nations and long survive."

The Sphinx would say to the individual: "No self-centered life can be happy. No self-centered life can be worth much to humanity. No self-centered life will be honored by future generations."

The Sphinx would say to the mere money getter: "If you had as many golden dollars as there are grains in these Egyptian sands, they alone could not make you happy, because you have more than a stomach to feed and a body to clothe. You have a soul."

The Sphinx would say to the lazy man: "Do with your might what your hands find to do."

If the Sphinx could speak, it would say: "I have seen the things that endure and the things that fail. I saw the love of self on a vast scale when the Pharaohs built the pyramids with slave labor to glorify themselves. I have seen the love of pleasure in great personages. Witness the love affairs of Anthony and Cleopatra. I saw the love of power in the world conqueror when Napoleon said to his soldiers as he incited them to battle: 'Forty centuries look down upon you from these pyramids.' But I have also learned that the love of self is corroded and made hideous by time. I have seen that the love of power is a will-o-the-wisp leading into the quagmire of disappointment. But there are three things custom cannot stale, time cannot wither, or the flight of the ages corrode. One is the love of right, another is the love of our fellowmen, and the other is the love of God." Now, in all that the Sphinx says, it is just a witness for Jesus Christ, the same yesterday, today and forever.

This Changeless Christ makes a mighty appeal to men, if men would only hear it. He loves the bad men with an infinite love. But unless the bad man repents, his changeless love has no way of bestowing forgiveness. Men may and do sink so low in the moral scale as to refuse to repent. But He cannot sink so low as to refuse forgiveness whenever they repent. The Changeless Christ cannot compel the prodigal to leave the swine and the husks and the filth. But he has ready the gold ring and the costly robe and the fattened calf for every returning prodigal. He can remake the bad man's soul like the new Jerusalem. He can give it walls of jasper and gates of pearl, but only when the soul is willing.

But, mark this, whatever men may or may not do his purpose does not fail. He passes by one Christian with position and wealth and standing who refuses to consecrate his life to the Kingdom and chooses another who responds. One becomes a mighty power for blessing, the other remains unfruitful. So also he passes by one Christian Church or denomination and chooses another for world redemption, because it offers itself gladly for the service of mankind.

The Changeless Christ is calling men today as never before. He needs men, and his cause needs money. He needs willing servants who offer themselves freely for service. But men must choose for themselves.

DAILY STRENGTH FOR DAILY NEEDS

REV. JOHN ROACH STRATON, D. D., NEW YORK, N. Y.

Text: "As thy days, so shall thy strength be." Deut. 33:25.

In all the Word of God there are few promises sweeter than this. Three things are implied in this text: that strength will be needed, that strength will be given, and that the strength thus given will be graduated according to our daily needs.

The Bible is a very plain and practical book. It is always outspoken, and it never blinks the sterner facts of life. This outspoken honesty of the old Book is one thing that commends it so strongly to the universal human heart. In keeping with this prevailing spirit of the Bible, is the strong recognition in our text of the fact that strength will be needed to live our human lives aright.

I. For one thing, strength will be needed for the burden of practical tasks. There has never been an age in the world's history when men and women were more driven than they are today.

I stood one morning at the end of Brooklyn Bridge, watching the working girls crossing over, in the early hours, from Brooklyn to Manhattan. Here they came, a long and, to the thoughtful eye, a somewhat pathetic procession. The cars were loaded with them. Many were walking the long distance over because they could not afford the five-cent carfare. Some of those dear children were eating their breakfasts as they hurried along. A simple sandwich in their hands, and the look of haste in their eyes, as they rushed to meet the demands of the new day! Who can look upon such a scene without being profoundly moved? Never before have business men, and women in the home, and this great army of working girls had such burdens to bear as they have today; and surely strength is needed for these imperious tasks.

Then, again, strength will be needed to meet the mysteries of suffering. Truly does the Bible say, "In this world ye have tribulation," and in one form or another it comes to all of the children of men. In this age, there are more broken hearts and bowed forms and perplexed minds than ever before in the long sad history of sinful man upon this planet; and strength, therefore, is needed, needed imperatively if despair is not to engulf the individual and the race.

II. How cheering is the fact that this strength will be given! How blessed and comforting the truth that we have a Helper, for one thing, who knows our needs, and, for another thing, who has the power to satisfy those needs? Jesus said, "Your heavenly Father knoweth that ye have need of all these things," (Matt. 6:32). And we also are taught that God is able to "supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19.)

There is a story I want to tell you of a young woman who had been given by a friend of hers a most beautiful silk handkerchief. By accident she overturned the inkstand over it as it lay on the table, and spotted it badly. Ruskin came in and saw her distress, and he smilingly took the handkerchief from her. Artist that he

was he went to his study and set to work upon that blot, and later returned the handkerchief to her. "Oh," she said, "that is not my handkerchief?" "Yes, it is yours." "Mine?" "Yes, I simply took the ugly blot and transformed it into a picture." How often God has done that, if we could only see it! He has taken our blotted life, when we have been sorely disappointed, and thought we would have to go marred and mutilated through the remainder of our days, and has handed it back with the mutilated background transformed into a picture! That is the beauty of being a Christian. That is what the blessing of Christ is, if we only realize it.

To the overwrought and nerve-wrecked business men, to the worried housewife, to the young woman driven out from the safe shelter of home to the hard conditions of modern industry, and to all who walk in the shadow of sin or the lonely way of pensive grief, our loving Father is able to and will give strength.

III. The third inspiring and comforting truth of this text is that this strength, which our loving heavenly Father gives us, will be graduated according to our need. "As thy day, so shall thy strength be." So it should be, to be in keeping with the conditions of our human life. The engine generates the steam to drive it as it rushes along the shining rails. If the effort were made to put into the boiler, at the beginning of the journey, sufficient steam to send it to its distant goal, the engine would be blown into a thousand pieces. And so God deals with us on the day-by-day and the hour-after-hour. He sent the manna to the children of Israel fresh every morning; and his promise to us is that his blessings shall be renewed to us day by day.

Have you ever thought how merciful and good God is to us in not allowing us to know the future? If, for example, we could know the blessings that were coming to us from the future, would not the tendency be to spoil us and to make us indolent and indifferent? If each individual were to receive worldly rewards in exact proportion to virtues, and if he knew that immediately and surely those rewards were coming, would it not tend to destroy all right character and all heroism of soul? There is in Rogers' "Greyson Letters" a description of a man whose conscience became so entangled with his stomach that every deception made him sick, and the least thought of untruth unsettled his stomach so that he became truthful almost by force; and he soon came, therefore, to the point where he longed to be free, so that he could know whether he really loved the truth for truth's sake, and whether he was willing to make sacrifices in order to maintain it.

This element of uncertainty concerning the future, the casual quality which God has written into our lives, is a part of our truest blessedness if we could only realize it. In that beautiful and striking story, "The Garden of Allah," Domini and Androvsky are permitted the heavenly delights of their honey-

moon in the midst of the beauty of the desert, as they journey from the charms of one oasis to another; this was permitted, I say, to them, and the fullness of their happiness and joys were unmarred by knowledge of the fact that, a little way farther on, would come the tragic revelation which would separate them forever, so far as the journey of earthly life was concerned. Yes, God is indeed most gracious in that he hides the future from our view, and most wise in teaching us that "sufficient unto the day is the evil thereof."

When Rudyard Kipling visited America a few years ago, he played on the deck of the steamer, with rare buoyancy, with his daughter Josephine. Shortly after coming to New York, Josephine was taken seriously ill. Soon afterward, his own illness became alarming. During its earlier stages he frequently asked, "How is Joe?" Then his own illness became so serious that, for a time, the consciousness of his daughter disappeared. In his convalescence he again asked, "How is Joe?" Where is she? Why does she not come to see me?" Joe had gone down into and had passed through the dark river during her father's serious illness. When he asked these questions, she was asleep under the snow of an American winter. How merciful was God that he hid these coming sorrows from father

and child during their joyous days on the deck of the Atlantic steamer!

Yes, God is very merciful to us in that he draws a curtain over the future.

IV. Very foolish, therefore, is it to load tomorrow's burden upon that of today; and equally foolish it is to presume upon the success and the joy which shall be ours tomorrow. Avoiding both of these extremes, is not the highest philosophy of life attained when we reach that point where quietly and gratefully we become willing to trust God absolutely and to live out our lives one day at a time?

"Lord, for tomorrow and its needs I do not pray;
Keep me, my God, from stain of sin just for today.

Let me both diligently work and duly pray;
Let me be kind in word and deed just for today.

Let me in season, Lord, be grave, in season gay;
Let me be faithful to thy grace just for today.
So for tomorrow and its needs, I do not pray;
But keep me, guide me, love me, Lord, just for today."

SEEDS AND STONES

REV. CHAS. E. BLANCHARD, D. D., MARSHALL, MICH.

An Easter Sermon to Children.

[Objects: nuts, grains of wheat and corn, seeds of various kinds; also, small stones shaped like the nuts and seeds as far as possible to find them.]

Every child here will readily recognize most if not all of the objects which I have here on the table. This, for example, you will call a—"Walnut") Yes. And this? ("Hickory nut") Right. And this a—"Kernel of corn"). Correct. And these are—"Seeds"... Yes, of grain, vegetables and the like. I even have here a seed mentioned by Christ himself. He spoke of it as "the least of all seeds" (Mustard seed"). Very good. I have also these other objects. They look something like seeds and nuts. What are they? ("Stones, pebbles, gravel"). Yes, they are stones large and small.

Now these nuts, what are they good for? What can you do with them? ("Good to eat" "Feed to squirrels"). Yes, but what else? This hickory nut, for example, what could you do with it? ("Plant it and it would grow") Good! That is just what you could do with it and with these others also, walnuts, butter-nuts and the rest. Each one, if you planted it, would grow. How of the seeds, would they grow if planted? Surely. Every spring seeds are planted in gardens and by farmers in the fields and they grow and give us our flowers and vegetables and grain.

But how of these stones? Some of them look a good deal like the nuts. Could you plant them, too? Yes, you could plant them and what would happen if you did? ("Nothing"). Nothing? Wouldn't they grow and raise little

stones by-and-bye? No? Well, you are right. Nothing would happen if you planted a stone. If you put a seed in the ground after a time the plant will come up and grow and produce other seed. Seeds which have lain in dry, dark places, in the wrapping of a mummy, for example, for hundreds of years, have still, when planted under favorable conditions, sprung up and grown. But if these stones were planted in the finest soil and left many years, not one of them would ever show the slightest signs of life. Why is this? (Bring out the fact of life in the seed and its utter absence in the stones.) That's just the point of it all. That one word "life" explains everything. The seeds have life while the stones have none.

Now the central thought of Easter is life. (Evidence; flowers, eggs, etc.) Christ was cruelly put to death and was buried in a rocky tomb, but death could not hold him nor the tomb contain him. Why? Because, just as the Bible says, "In him was life." Buried in the grave he burst every bond and came forth in newness of life from the grave, the tomb and the dead; "he arose" and "he ever liveth." "He is not dead." He lives today.

More than that, he gives to us, to all who believe on him this same life. We, too, have life in ourselves. We are not like the stones to lie dead and lifeless in the ground, but like the seeds we shall spring up into a better and more beautiful life through the power of this life which Christ puts into us.

"Whosoever liveth and believeth in me shall never die," said our Saviour. This is the great central truth of Easter.

THE PASTOR SAYS.

John Andrew Holmes, Author of "The Prodigal Son Ten Years After."

1. As Dull As A Sermon.

The average preacher, we are told, is dull. So are most people. The average grocer is as dull as the minister, yet if you really want his goods you can get them of him.

2. The Bucket.

While it is true enough that church attendance is not religion, yet it is the bucket we get it in.

3. A Thorough Cleaning.

A man's mind becomes so soiled in six days of the daily grind that it needs a thorough cleaning every Sunday.

4. Basic Needs.

The church service satisfies the deepest cravings of the human spirit. It affords a vision, a satisfaction and a power that can not be found without it. As no other institution, it furnishes ideals and motives, purifies emotions, builds moral habits, bestows also comfort and peace, and feeds the fountains of hope.

5. Tax Exemption.

The minister owes his exemption from taxation not to any law of the state, but to that fundamental law of the universe that you can't draw blood out of a turnip.

6. A Compliment.

If you find yourself face to face with an impossible task, regard it as a compliment God has paid you. He knows you are the person who can do that task.

7. Changing Her Mind.

I heard a lady say she would not marry a certain man for "worlds," but she afterward married him for eighty acres.

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES BY GROUPS OF DENOMINATIONS

Name	Churches	Ministers	Members	Sunday Schools	Sunday School Members
Adventists (5 bodies)	2,772	1,528	123,143	3,177	113,629
Albanian Orthodox Church	2	3	410		
Amaz Society	24		1,400		
Apostolic Christian Church	62	73	5,000	40	3,315
Apostolic Faith Movement	24	26	2,198	16	769
American Rescue Workers	29	30	611	13	499
Armenian Apostolic Church	34	17	27,450	7	682
Assembly of God	a 1,000	967	6,703	61	4,839
Assyrian Jacobite Apostolic Church	2	1	758		
Bahai Movement	57	2	2,884	4	
Baptists (21 bodies)	61,992	46,086	7,998,280	48,748	6,305,170
Brethren (German Bapt. Dunkers) (5 bodies)	1,262	3,767	122,932	1,204	119,706
Brethren (Plymouth)	470		13,717	261	12,813
Brethren, River (2 bodies)	112	248	5,309	71	6,180
Bulgarian Orthodox Church	4	3	4,650		
Catholic Apostolic Churches (2 bodies)	13	13	2,768	4	192
Christadelphians	145		2,922	79	3,101
Christian and Missionary Alliance	166	114	9,635	161	11,077
Chris. Cath. Church in Zion					
Chris. Ch.-Amer. Chris. Convention	1,204	1,037	105,310	963	76,075
Christian Congregation	15	28	3,000	15	1,650
Christian Union	220	211	13,692	173	13,061
Church of Christ-Scientist	1,689				
Church of Christ's Band	3	16	100	2	70
Church of God	429	490	12,012	232	7,794
Ch. of God and Saints of Christ (Col.)	94	101	3,311	57	1,793
Ch. of God as Org. by Christ	23	18	227		
Church of the Nazarenes	999	844	35,041	990	50,397
Church of Universal Messianic Message	5	4	266	4	93
Church Transcendent	1	2	91	3	104
Churches of Christ (Independent)	5,570	2,507	317,397	3,441	383,022
Ch. of God in N.A., Gen. Eldership	468	419	25,847	413	37,952
Ch. of the Living God (Col.) (2 bodies)	184	450	14,050	88	1,925
Churches of the New Jerusalem (2 bodies)	116	134	7,252	24	858
Congregationalists	6,019	5,722	808,122	5,804	709,889
Disciples of Christ	8,912	6,031	1,193,423	8,643	961,723
Evangelical Association	1,729	1,327	169,310	1,700	222,793
Evangelical Prot. Ch. of N.A.	37	34	27,962	38	8,792
Evangelical Synod of N.A.	1,385	1,131	302,684	1,301	141,015
Free Christian Ch. of Christ (Col.)	35	22	6,225	35	5,099
Friends (4 bodies)	861	699	107,432	754	56,615
Greek Orthodox Church	115	115	119,871	17	1,215
Hephzibah Faith Miss. Assoc.	12	38	352	12	583
Holiness Church	33	28	926	21	791
Holiness Methodist Church	7	8	460	7	390
International Holiness Church	325	640	11,000	152	8,975
Jewish	2,960	a 260,000	784	108,634	
Latter Day Saints (2 bodies)	1,740	9,700	494,388	1,892	227,796
Lutheran National Catholic Ch.	7	3	7,343	1	142

a-Estimated

STATISTICS OF THE
CONSTITUENT BODIES OF THE FEDERAL COUNCIL

Denomination	Churches	Ministers	Members	Sunday Schools	Sunday School Members
Baptist Churches, North	11,065	10,001	1,802,342	9,917	1,170,214
National Baptist Con.	21,113	19,423	2,938,679	20,099	1,305,087
Free Baptist Churches					
Christian Church	1,204	1,037	105,310	963	76,055
Christian Reformed Church	241	176	40,768	214	26,650
Churches of God in N.A.	468	419	26,947	413	37,952
Congregational Churches	6,019	5,722	808,122	5,804	709,859
Disciples of Christ	8,912	6,031	1,193,423	8,643	961,723
Friends	700	647	86,800	648	81,980
Evangelical Synod	1,385	1,131	352,644	1,301	141,015
Evangelical Association	1,729	1,327	159,310	1,700	222,793
Lutheran Church, General Syn.	1,846	1,514	370,715	1,810	200,607
Methodist Episcopal Church	29,849	20,151	4,175,802	35,476	4,324,458
Methodist Episcopal, South	19,150	7,279	2,152,974	17,246	1,851,639
African Meth. Epis. Church	6,636	8,176	548,355	6,277	356,401
African M.E. Zion Church	3,434	3,456	458,574	3,076	241,639
Colored M. E. Church	2,692	3,402	245,749	2,543	186,770
Methodist Protestant Church	1,800	1,260	176,245	2,046	175,878
Moravian Church	110	138	26,373	112	16,448
Presb. Church in the U.S.A.	9,805	9,918	1,603,033	9,631	1,319,416
Presb. Church in the U.S.	3,347	1,956	364,430	2,592	289,236
Primitive Methodist Church	86	69	9,130	88	14,893
Protestant Episcopal, Com- missions Christian Unity & Social Service	8,103	5,677	1,065,825	5,790	436,761
Reformed Church in America	727	769	133,793	759	128,593
Reformed Church in the U.S.	1,767	1,260	330,039	1,743	326,725
Reformed Episcopal Church	55	65	11,806	60	7,760
Ref. Presb. Ch. Gen. Synod	17	2,400	13	1,963	
Seventh-Day Baptist Churches	80	64	8,475	71	7,458
United Brethren Church	3,458	2,403	347,981	3,223	450,266
United Evangelical Church	949	835	88,847	955	121,391
United Presbyterian Church	963	980	156,994	962	136,267
Welsh Presbyterian Church	143	91	14,668	127	11,062
Totals-1919	148,532	115,011	19,504,102	144,311	15,136,789
Totals-1916 Census	143,340	112,564	18,687,180	134,945	15,904,847

Name	Churches	Ministers	Members	Sunday Schools	Sunday School Members
Lutherans (20 bodies)	15,638	9,731	2,481,997	10,885	984,116
Methodists (27 bodies)	67,493	46,364	7,867,863	69,076	7,897,381
Metropolitan Church Association	7	122	704	3	488
Missionary Church Association	25	89	1,854	89	3,343
Moravians (3 bodies)	194	209	30,478	147	18,006
Non-Sectarian Churches of Bible Faith	58	26	2,873	12	871
Old Catholic Churches (2 bodies)	19	19	34,026	6	840
Penal Missions	10	33	337	4	81
Penecost Bands of the World	8		260	7	380
Pentecostal Holiness Church	192	282	5,353	143	8,143
Pillar of Fire	28	133	722	24	475
Polish National Catholic Ch.	34	45	28,248	27	3,967
Presbyterians (10 bodies)	16,065	14,023	2,243,078	14,627	1,847,945
Protestant Episcopal Church	8,103	5,677	1,065,825	5,790	435,761
Reformed Episcopal Church	65	65	11,806	60	7,760
Reformed (4 bodies)	2,779	2,236	336,040	2,768	494,466
Roman Catholic Church	10,460	20,888	17,049,224	12,800	1,932,306
Rumanian Orthodox Church	2	2	1,994	8	123
Russian Orthodox Church	169	164	99,881	126	6,889
Salvation Army	997	2,918	28,886	720	46,323
Scandinavian Free Churches (3 bodies)	458	496	37,616	453	47,487
Schenckfelders	1	6	1,180	6	1,961
Serbian Orthodox Church	30	10	960	8	478
Social Brethren	19	10	260	4	481
Society for Ethical Culture	5	5	2,600	4	481
Spiritualists (2 bodies)	611	620	32,093	62	3,694
Syrian Holy Orthodox Church	85	37	50,000	8	846
Temple Soc. (Friends of the Tem.)	2	2	260	2	158
Theological Societies (4 bodies)	222		8,071		
Unitarians	477	506	82,815	346	23,160
United Brethren (2 bodies)	3,907	2,810	367,017	3,879	678,119
United Evangelical Church	949	835	88,847	955	121,391
Universalist Churches	12	35	607	6	107
United Society of Believers (Shakers)	650	661	58,565	457	86,442
Vedanta Society	3	3	38	0	
Volunteers of America	97	307	10,204	26	1,611
Totals-all religious bodies	233,834	195,315	44,788,036	199,772	21,291,658
Total-1916	227,487	191,796	41,926,864	194,765	21,888,821

a-Estimated

*Statistics for Free Baptist Churches are included in those for Baptist Churches.

*The Lutheran Church, General Synod, was formerly a constituent body of the Federal Council, but has now joined in the United Lutheran Church. The question of the latter's relation to the Federal Council is now under consideration by the Executive Committee of the church.

Appropriation of a fund by the Interchurch movement to insure a living salary for ministers heartily approved by the business men who give the money

EDITORIAL ROOMS
THE SATURDAY EVENING POST
The Curtis Publishing Company
George Horace Lorimer Editor
PHILADELPHIA

ROBERT CLUETT
HUSBARD WOODS, ILLINOIS

March 11, 1920

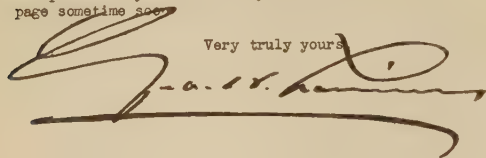
March 8th, 1920.

My dear Mr. Barton:

Many thanks for your note and for the enclosure which I shall read with a good deal of interest.

Personally, I think we have churches enough and preachers enough until those that are already built are fully used and those who are already in the ministry are properly and adequately paid. I expect to say as much on my editorial page sometime soon.

Very truly yours,



*"Liberty Shall Not be Held in Bonds;
To Retain Liberty—Buy Bonds."*

Grand Office
Brotherhood Economic Engineers
Cleveland, O.
EXECUTIVE DEPARTMENT
WARREN & WYCKE
GRAND CHIEF

March 11, 1920

Mr. F. M. Barton, Editor & Publisher,
The Expositor,
701 Carlton Building,
Cleveland, Ohio.

Dear Sir:—

I have your letter of March 5th, mailed to me as one of the members of the Interchurch World Movement, relative to the question of the present salaries for pastors.

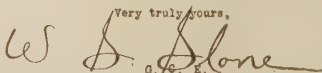
I agree with you; there is something radically wrong when we expect our college professors, teachers and ministers of the Gospel, to work for starvation wages, when in my opinion they should be the highest salaried men and women in the community. The man or woman who takes the child of tender years, and shapes its mind and molds its character, should be the highest paid persons in the community, and should be paid a wage that would enable them to live according to the American Standard of living.

I know of nothing more humiliating or disheartening than for some high class man or woman, who is putting body and soul into their work to be compelled to work for starvation wages, and use up one half of their energy in trying to keep the wolf from the door.

You can rest assured that any influence I may have in the Interchurch Movement, will be used toward paying the pastors a living wage.

The question of providing a pension or superannuates fund is all well enough in theory, but why starve them through the best years of their working life and take the very life out of them in their struggle for bread, when that is the time they need it. The promise of a pension sixty years hence, is not worth a cent when it comes to paying the bills of the present, and it is now that these men and women need it, and it is a lasting shame and disgrace that our higher economic system should permit of such a thing.

Very truly yours,



Mr. F. M. Barton,

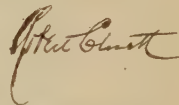
Cleveland, O.

Dear Sir:—

Your special delivery letter has been forwarded to my winter address as given above.

Allow me to say that I am in the fullest sympathy with the effort in behalf of poorly paid ministers, and I sincerely hope the desired end will be reached. I am enclosing my view of the situation and you are at liberty to make such use of the statement as you may deem proper.

Yours sincerely,



The story of the underpaid ministers is a pitiful one, and I have found myself wondering how this rank injustice is to continue. If any people on earth deserve to be kept from want and suffering, it is the faithful ministers and their families. Because a minister thinks last of what compensation he will receive, is no reason why he should have a pittance of a salary that is insufficient to keep soul and body together.

That the average salary to day is between \$543. and \$722. a year is a shame on the Christian religion, and it is high time to resort to plain speaking.

Every true follower of the Master must be in sympathy with the great effort to secure \$1,300,000. for the spread of the Gospel of Jesus Christ at home and in foreign lands, but how about the 50,000. ministers who have for years been spreading the gospel, and have been kept too poor to permit of spreading their bread with butter?

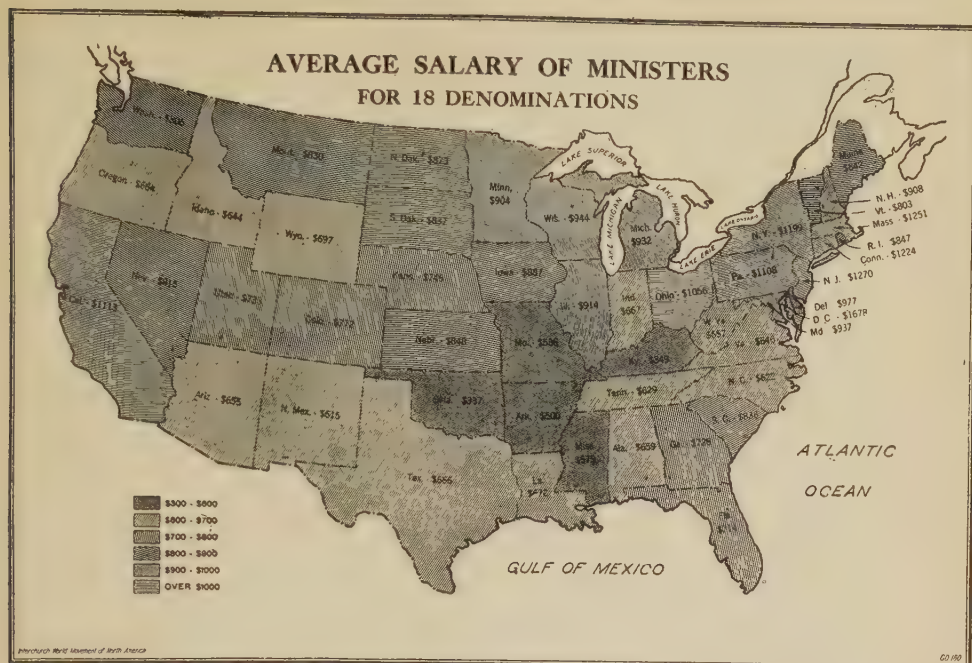
It may be that in time the congregations of these poorly paid and underfed ministers will awaken to the seriousness of the situation, but how are the ministers and their families to live in the meantime?

Our first duty is to make adequate provision for those at home, the preachers and those dependent upon them for the necessities of life. If this duty is not met soon, candidates for the ministry will be few and far between. Quite recently I heard a minister say from his pulpit that he could not advise a young man to study for the ministry, with no prospect of a decent living.

Under present conditions, a goodly part of that \$1,300,000. should be appropriated for the purpose of making sure that the minimum salary of all ministers shall not be less than \$1000. a year.

Officials and secretaries of the movement who spend the money are the ones who are blocking the plan

The Interchurch Movement and Less Than Living Wages for Preachers



"They Shall Not Pass."

If the Interchurch World Movement attempts to take \$1,300,000,000 from the churches of America, without providing for the 50,000 preachers receiving less than living wages—what will you do?

The Expositor Brotherhood:

I am putting up to you the whole case of the 50,000 underpaid ministers of America, and the relation and responsibility of the Interchurch World Movement to them.

Kindly note that the Interchurch Movement readily found a way to appropriate \$60,000,000 for the retired ministers of America, and put it under the heading of American Ministerial Support and Relief. But they are opposing, or rather side-stepping the appropriating of any money to relieve the 50,000 underpaid active ministers who are going into debt for groceries and clothing. Why? Why do they take over the provision for the silent voices of the church, and leave the living voices of the church in the hands of the local church? This is what these officials say concerning our appeal for a minimum salary:

"All religious workers know that it is quite as easy to pauperize a congregation as an individual by giving unnecessary aid."

But you are spending millions to aid city churches, who number among their membership millionaires. No danger of pauperizing these churches.

You fear to pauperize the church, but you don't hesitate to pauperize the poor preacher.

A leader of the Centenary and Interchurch Movement raised hearty applause and laughter by reporting some fifteen millions in the bank,

and adding, "Ain't it a grand and glorious feeling," quoting the famous series of cartoons. I quote to him another series of cartoons—"But it don't mean anything" to the underpaid ministers having the 8,000 charges of that church leaving the millions in the bank.

And unless you protest with all your might it will not mean anything to the suffering preacher to have \$1,300,000,000 gathered up from churches many of whom are willing to give for glory of their denomination abroad, while their minister and his family go without necessary clothing and lack nourishing food.

You can't let this injustice go on without raising your voice against it, without being a silent partner in it.

If this Interchurch World Movement steam roller goes over the churches of this land to the extent of \$1,300,000,000 without appropriating relief for these 50,000 needy preachers and their families, it will be the last chance for them, so far as the church is concerned.

The only hope then for them is to appeal to the justice-loving people of the world to pay for the gospel to the heathen Christians of America.

Every minister in America receiving less than \$1,000 a year will be warranted in leaving his pulpit for work that will enable him to provide for his family. He is commanded to do so by St. Paul: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

Here are the documents, you are the judges, and you have the power to halt this gigantic work of injustice.

My Statement of the Case for 50,000 Destitute Ministers

This open letter was addressed to officials and executives of the Interchurch World Movement, and to the Daily and Religious Press of America:

Dear Sirs:

This appeal has been made to you by one who has made a careful study for ten years of the sufferings caused by the less than living wages paid to ministers. More letters relating the

intimate life of the parsonages of America are received in this office than by any denominational officer. More than 14,000 pastors are my friends and fellow-champions in this campaign for justice to the 50,000 preachers of America, who are getting an average salary somewhere between \$543 and \$722 a year. All of these 14,000 except possibly 1,000 are receiving comfortable salaries, having come up out of the

slough of despond, and are willing to speak a good word for those left behind. And if the injustice to these 50,000 is not remedied in your campaign for \$1,300,000,000, they are willing to do something more than speak.

I have scores of heart-breaking letters from these men, telling that the members of their families need clothing, that they cannot afford meat on their tables once a week. Their children have to wear patched garments to school and to bear the ridicule of children of well-paid workmen. Their wives have not had new dresses for years, and many of them have been denied the comfort of visiting their parents, some of whom were seriously ill or dying. Do you think it is God's will that this should continue, while you go forward raising \$1,300,000,000 for foreign missions and surveys of the relations between capital and labor, recommending better conditions for workmen and miners, all of whom get two or three times as much wages as these underpaid servants of the denominations you represent? You have the authority, or have taken it, to appropriate \$60,000,000 for the superannuated or retired ministers. What are you going to do for these 50,000 men whom you seek to use as your selling agents and collectors of these funds? You say you are going to educate their church members to do something more for them. But you are going to gather in the cash and pledges to the amount of \$1,300,000,000, and let these men sweat blood until your education takes effect.

You cannot honestly ask any young man to give his life to Christ's ministry if you tell him the truth. And the truth is, that when he comes from the theological seminary he will owe from \$200 to \$600 for his education, and his salary for the first four years will not enable him to reduce that debt, and, if he lives decently, he will have to go further into debt. What will be the result of this short-sighted, unjust policy? Hear the Prophet Amos: "Behold the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."

You are preventing young men from coming into the ministry, and you are driving men out of the ministry into occupations that will furnish them enough to pay their honest debts, contracted while they were gathering in millions for these big drives.

I have recently completed a careful study of conditions in Ohio. Of the 3,000 pastors, 1,228 are receiving an average salary of \$722 per year. In many cases this is not paid when due, but is often three to six months in arrears. Their members hustle around to pay up at the end of the year to save their faces in the annual reports of their denomination.

The average salary of all the ministers in Ohio is only \$1,056. In many states the average salary of all ministers in the state is under \$700, and that brings the average for the poorly paid half down to \$543.

It is a conservative statement, which you can verify from the statistics gathered by the Interchurch Movement, that there are 50,000 or more ministers in the United States getting an average salary of about \$630. The average number in a minister's family is four to five. You know that a family of that size cannot live decently on that amount today.

These men have borne this suffering, doing good service, believing that the church could not afford to do more. The very churches that are starving these men and their families are asked to contribute from three hundred to a thousand dollars or more to these great drives. They handle this money, that would make their families comfortable. No such temptation to appropriate funds has ever been framed by the devil himself. They find that the Centenary, New Era, and other \$40,000,000 and \$50,000,000 drives have uncovered millions and that the church is not poor, except in so far as the paying of a living salary to the minister is concerned.

The condition of these 50,000 preachers receiving for wages less than those paid to office boys, window cleaners and street sweepers, was such that I made the following appeal to your committee of the Interchurch World Movement at Atlantic City, January 7-10, 1920:

This Appeal Was Made to the Inter Church Budget Committee

To the Committee of Ministerial Relief and Support of the Interchurch World Movement.

Permit me to most earnestly call your attention to the fact that, apparently at least, there is no provision made for increase of ministers' salaries — that the \$60,175,326 recommended is apparently an endowment — which will produce some \$2,400,000 a year, figuring at 4 per cent, for the relief of superannuated ministers.

To increase to \$1,000 the salaries of 8,285 Methodist ministers receiving an average of \$543 a year, would require \$3,786,245 a year. But there are in all denominations over 50,000 ministers in the same destitute (this word used advisedly) circumstances. Calling the 8,285 Methodist preachers one-sixth, it would require \$22,717,470 to increase to \$1,000 those 50,000 ministers who are receiving an average of \$543 a year. For the five-year term \$113,587,350 would be required. We hear of many increases in salaries, but they are coming, and well deserved they are, to men getting \$1,200 or more a year.

Gentlemen of the Committee—when this Interchurch budget of \$1,320,214,551 is announced, without provision being made for a minimum salary of at least \$1,000 for these

50,000 preachers, something is going to give way, crack. They are under the strain of debt each one from \$200 to \$500 or more. Their wives and children need clothing, medical attention and are going without it.

You are going to start an exodus from the ministry that you cannot stop.

I am pleading for a show of common business integrity in dealing with these men. They are your selling agents. The Churches are squeezing their heart's blood from them. Will the Interchurch Movement rescue them by recommending this \$22,717,470 a year in your budget?

Be just before being generous. Hear this appeal, be just to those men, and they will help you to be generous.

This appeal is endorsed by 14,000 ministers of all denominations, represented by The Expositor Brotherhood of Ministers.

F. M. BARTON, Secretary.

[Some objected that appropriation could not be made for local churches. This \$22,717,470 a year could be disbursed through the Home Mission Boards. Churches that cannot support their pastors should become "missionary churches."—F. M. B.]

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

SURVEY DEPARTMENT
43 West 18th Street
American Ministerial Support
and Relief Division
JOSEPH B. HINGELEY

NEW YORK CITY

S. EARL TAYLOR, General Secretary

January 12, 1920

Mr. F. M. Barton,
Editor of "The Expositor",
Cleveland, Ohio.

Dear Mr. Barton:

Your note addressed to the Committee on Ministerial Relief and Support has come into my hands and I have read it with interest. In replying to it I would say that such a note, coming from a man exercising as much influence as you are able to, is a great encouragement to us in trying to do our very best to improve the financial conditions of the ministers of our country.

I would call your attention to the fact, however, that the amount given in the Budget presented at Atlantic City is entirely for Ministerial Relief and Pensions and not at all for the Support of Ministers in the Effective Relation. There is no effort being made to create an Endowment Fund for the benefit of Effective Ministers, and the Survey that has been made is made with the end in view of bringing before the people of the Protestant Churches a presentation of the support given the Effective Ministers in such a way that they will see the imperative need for greater generosity on their part and their duty to furnish a more adequate support for the Ministers who serve them in the highest interests of their lives.

Some Churches, I know, have what is called a Sustentation Fund, the income from which supplements the support given by the local Churches to the Pastors in those denominations, and this may be one result of the work we are now doing, but we are not directly aiming to accomplish that. I believe it is much better to show the Churches their financial ability and the meagre support now given their Ministers, and then leave it with each local Church to decide the matter for itself.

Thanking you very much for your note and hoping the above has made clear our policy, I am

Sincerely yours,


Assistant.

SJG-MH

Mr. S. J. Greenfield,
Survey Department,
Inter-Church Movement,
New York City.

Dear Sir:—

Thank you for your reply to my appeal for increase of salary for 50,000 ministers, who are in destitute circumstances as a result of getting a salary averaging \$543 a year.

Your conclusion: "To show the churches their financial support now given their ministers, and then leave it with each local church to decide the matter for itself." If that is, as you say, your policy—50,000 of these men with under-fed, under-clothed families are going to balk on helping their denominations help the Inter-Church Movement make up this budget of \$1,300,000,000. Millions for adequate funds for missionaries, millions for advertising, large and adequate salaries for secretaries, and promoters, and not enough to secure medical attention and sufficient food for the men who, when all is said, set-up and ready to go, must put their shoulders to the wheels and make this Inter-Church Movement go. These

men who are suffering for necessities are the men who are responsible for securing these pledges for \$1,300,000,000. These preachers and their families have fallen among thieves, and denominational and big church movements are the Priest and Levite, who are passing by on the other side. God will raise up a Good Samaritan somewhere and somehow.

Your policy in recommending funds for superannuates, to be paid after 65 years of age, and now keeping hands off the matter, is the most damnable example of slave-wage, social injustice in America and will rise up in judgment against this inter-Church.

In becoming the supervisory agency for the denominations, the Inter-Church Movement becomes a partner in the crime of squeezing the life-blood out of 50,000 ministers, or takes with them the responsibility of forcing these men out of their Godgiven calling into occupations that will supply food and clothing for their families.

This movement and the denominations, who are gathering in large funds by these hungry and poorly clad men, hundreds of whose wives

cannot be spared money to go and see sick and dying fathers and mothers, seems to be willing to build up a \$60,000,000 fund and give the interest, or that part of it left after the large "administrative" expenses are taken out, to men for the few years of their lives after they are 65. The Inter-Church Movement knows how to recommend this, and the denominations know how to ask and raise and administer the funds, without arousing the opposition of the churches to which these dependent ministers belong, but they do not seem to know how to do anything to relieve the sufferings of the men who are doing this work for them.

You are, through your Educational Department, going to start a campaign for enlisting young men to take up the ministry as their life work. I want to charge you with securing these young men under false pretenses. If you told them the truth, as you know it, that they would owe from \$400 to \$800 for their education on entering the ministry, and that their salaries would be so low for years that they could not pay off this debt, but would have to go in deeper to pay for food and clothes, you would not get them to listen to you.

The Inter-Church Movement Industrial Relations Division has reported some beautiful

findings. The actions of the Ministerial Support and Relief Division give the laugh to those findings. Will employers of labor, who are paying day laborers from \$800 to \$1,000 a year, listen to this movement of all the churches, when they know that they are paying 50,000, or nearly half of their ministers, an average of \$543 a year? Your position is inconsistent, if not hypocritical.

The Inter-Church Movement has come to the Kingdom for such a time as this, and, unless it recommends to the denominations that this glaring injustice be corrected, and that every church paying less than \$1,000 a year salary to their pastors shall be declared a missionary church, and have the difference paid by the missionary board of the denominations, then God will raise up some other movement.

If the Inter-Church Movement altogether holds its peace at this time, then will relief and deliverance arise to these suffering preachers from another place, but the movement and the men behind it will perish. And who knows whether it is not come to the Kingdom for such a time as this?

F. M. BARTON, Editor, The Expositor,
Cleveland, O.

There being no prospect of anything being done. I attended the Interchurch Movement Conference for pastors at Columbus, Ohio, where the following resolution was introduced and approved:

For submission to the Interchurch World Movement state Conferences of ministers.

(COPY)

The Interchurch World Movement Conference, Columbus, Ohio, received and approved the following resolution.

RESOLVED, that in behalf of the hundreds of Pastors in our state who receiving an average salary of less than \$722.00 per year, and the 40,000 in other states who are in like, or worse straits,

We earnestly petition that the Interchurch World Movement reply to this situation by including, if possible, in the \$1,300,000,000 budget, which we are asking the pastors and their churches to raise; an amount sufficient to make the minimum salary of all pastors not less than \$1,000 per year.

Providing the amount necessary for the relief of these worried, harassed pastors, cannot be added to the budget as now apportioned; we petition that it be taken from the \$154,000,000 unallotted for the purpose of Missions, column 4 of the survey budget presented at the Atlantic City Conference.

Resolved that these resolutions be referred to the Executive Committee of the Interchurch World Movement for such favorable consideration as may be possible.

Signed W. O. Thompson,
President Ohio State University

James M. Cox,
Governor of Ohio

Foster Copeland,
President City National Bank

Approved personally by
Thos. J. Donnelly, Secy.
Ohio Federation of Labor
and the unanimous voice of 1500 preachers in conference session.

If you could have heard the hearty applause from the 1,500 ministers present, you would realize the importance of doing something for these men, except approving resolutions that their salaries be increased. I am a man of moderate means, but I have made offers to 125 churches to pay 5 per cent of the first year's increase in salary, which they may give their pastors. In some cases I am increasing this amount to 10 per cent.

Governor Cox made a strong appeal to the conference that it take action to appropriate some of these millions of dollars for the relief of these servants of God.

If you do not offer them relief, the 50,000 needy ones will go into these campaigns disheartened and half defeated. What confidence has a pastor who feels that God has forsaken him, and who daily sees the burdens borne by his patient wife, and knows that meat once a week would make those pale-faced children strong?

Men—officials of the Interchurch Movement—do you want to make these men see red?

They are leaving pulpits by the hundreds to seek work that will enable them to pay their honest debts. If you furnish them no relief, you are going to have a famine, not a famine of hunger and thirst, but a famine of hearing the words of Jehovah.

What good will \$1,300,000,000 do you or the churches, if you drive 20,000 men from the churches where they are needed? You will be unable to get young men to give their lives to the ministry, and you will have sown the seeds of unbelief in God's Providence in the hearts of 100,000 preachers' children. The failure of Robert G. Ingersoll's preacher father to care for his mother made Robert what he was. Do you want to multiply Ingersolls by the thousands?

If you succeed in putting over this \$1,300,000,000 campaign without doing something to relieve the condition of these destitute ministers, you will have set back the hands of progress of the church a hundred years.

A pope, pointing out the wealth of the Vatican, once said to Francis of Assisi, "We need no longer say, 'Silver and gold have I none.'" "Nor," replied Francis, "can we say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'"

Is the standard of the Interchurch Movement to be men, or money?

It is possible for some action to be taken by your budget and general committee before the final orders go forth for these drives.

And I warn you that if you fall down in this campaign for \$1,300,000,000 it will be because the cries of these 50,000 preachers and their

suffering families have come up in such volume to Jehovah, that he will be compelled to close the doors of heaven to your prayers, and to turn his face from you.

You are only beating the tom-toms, when you announce in your Bulletins that conferences and state denominational meetings are passing resolutions to increase pastors' salaries. They have done this for years and thus justified themselves. It doesn't mean anything—except that some of the better paid ministers get an increase. There are as many of the submerged, underpaid ministers today as there were ten years ago.

You announce in your publicity dispatches, working up attendance at these Interchurch pastors' conferences, that the subject of the underpaid minister will be one of the four subjects for discussion.

Nothing would have been said at Columbus about the subject except for my efforts in enlisting the aid of President Thompson of the Ohio State University and of Governor James M. Cox. Do you want the preachers of America to think that your whole concern is for money?

These resolutions do not mean anything. You are gathering in this \$1,300,000,000 and you have the power jointly with the denominations to pay out \$24,000,000 or more of it, if necessary, to these 50,000 destitute preachers' families. You are going to put \$60,000,000 of it into funds for superannuated and dependent ministers. Pay these men a living wage during their productive years and they will not need your charity in their old age.

You remind me of a story of a meeting of directors of a large corporation that had made 50 per cent profits. One of the directors was moved to be generous. He said, "We have had a great year, the largest profits since we began business; we ought to show our appreciation. Gentlemen, I move you, well, I move that we give three cheers for the poor." You are raising \$1,300,000,000. This is supposed to be the Lord's money, and you are his almoners. If the Lord, himself, were here, you know that he would hand the first \$24,000,000 of it out to these 50,000 patient long-suffering ministers of his. Are you going to represent the Lord Jesus Christ, or are you going to give three cheers for these suffering ministers?

Passing the Buck.

You state in your letter that you believe it "much better to show the churches their financial ability and the meager support now given their ministers, and then leave it with each local church to decide the matter for itself." That clause is enough to make a preacher swear. These churches know what they are paying their pastors. Do not the members squirm and kick and squeeze out the money until the buffalo on the nickels bellows and the eagle on the dollars and bills screams? It needs no expensive survey to tell them that. What is needed is to give the preacher enough money so he can buy food enough to get enough spunk to give them—well, anyway give them this information you are going to hand them at long distance.

And after these 50,000 needy preachers are used to extract \$1,300,000,000 out of their members, these pastors will have a fat chance to

ELEVENTH-HOUR BULLETIN.

Read the foregoing statement, then call a meeting of the preachers in your vicinity and read this statement to them. You will want to pass resolutions on the subject, sending a copy to S. Earl Taylor, Interchurch World Movement, 111 Fifth Ave., New York, and a copy to The Expositor, 701 Caxton Bldg., Cleveland, O.

Following is a suggestion for such resolution:

We, the undersigned ministers of the churches of, are assured that if this Interchurch drive for \$336,000,000 for 1920 goes through—April 27 to May 3—without carrying a definite appropriation for increasing ministers' salaries, that many thousands

glean up enough to raise their own salaries. All the suction-cleaners in the world put into one would not extract the necessary hundreds to do it, after you have put your steam roller over the church members in the churches of these suffering preachers. While you might not deliberately short-change these destitute preachers, you know down in your hearts that that will be the result.

I am speaking not only for myself but for The Expositor Brotherhood, 14,000 of the ablest, most efficient pastors in America. They receive salaries all the way from \$1,500 to \$6,000. Less than 1,000 of them are in the submerged class. But they remember the depths from which they came and they are willing to speak a word and even to get into action to raise their suffering brethren out of the slough of despond.

I made a considerable sacrifice to enter religious journalism. In 21 years I have built up The Expositor, one of the few religious periodicals that show a profit. It has a record in aiding the pastors of America in becoming more efficient and useful, and that is more than money. The Expositor is my joy and for twenty-one years I have put my best life's blood into it. It has a gross income of over 40,000 a year.

In purchasing The World Outlook, the Interchurch Movement appreciates the value of a religious publication in the work of the Kingdom, by spending a large sum for it.

As an earnest of how keenly I feel the fellowship of the suffering laid on the shoulders and hearts of these underpaid ministers, I make the following proposition: Providing the Interchurch World Movement will appropriate from the \$60,000,000 superannuates fund, or from the \$154,000,000 unallotted for Home Missions, an amount necessary to make the minimum salary of every preacher in the United States \$1,000 a year and pay to these underpaid ministers the difference between that amount and the amount they are receiving, I will give the Interchurch Movement a bill of sale for \$1.00 in hand received for The Expositor, its goodwill, subscription and advertising contracts. I would require that employees be provided for, or given a year's salary, and I would reserve one page in each issue to speak a good word for Jesus Christ, and to give voice to the needs of his servants, the ministers. They are bearing other wrongs besides insufficient salaries.

This is evidence of my earnestness. I will go all the way to help these 50,000 preachers and their families. What will you do?

This offer is open until March 25, 1920. If you refuse these ministers the help which it is in your power to give, then I am willing to spend The Expositor and myself in other ways to remedy these conditions—and I am not alone.

Sincerely,

F. M. BARTON.

P. S.—Ask yourself this question: If I, as an executive of The Interchurch World Movement, permit the receipt of contributions from churches that pay their pastors less than living wages—\$1,000 a year—am I not morally, if not legally, in the sight of God, participating in a most flagrant misappropriation of funds—funds of the church of Christ?

will be compelled to leave the ministry to engage in occupations that will enable them to support their families and pay their honest debts. Many of the thousands that remain will not be able to provide a decent living for their families without going into debt beyond all hopes of ever paying same.

We are of the opinion that failure to make such provision for these suffering servants of Jehovah will amount to the mis-use or misappropriation of the funds of Jesus Christ, and the denominations representing the same.

Signed

This should be mailed at once to F. M.

Barton, 701 Caxton Bldg., Cleveland, but send the telegram below to S. Earl Taylor, Interchurch World Movement, 111 Fifth Ave., New York, N. Y.

A telegram something like this should be sent to him, signed by the chairman of the meeting:

Ministers of..... protest against the raising of three hundred and thirty-six million dollars without a definite appropriation being made for a fund that will be used to supplement salaries paid by churches that pay less than living wages.

Signed.....

* * *

Passive Resistance.

The foregoing statement, "They Shall Not Pass," and the "Eleventh-Hour Bulletin," will go to preachers in 55,000 towns or postoffices in the U. S. We will wait until March 25th to learn if the Interchurch Movement has decided they can put their steam-roller campaign over without making an appropriation for the relief of 50,000 distressed, debt-ridden preachers. If there is no hope from this source we have a story that the Associated and United Press Associations will be glad to get. When you see that story instruct your financial campaign workers to write on pledges of subscribers, "One-tenth of this pledge to be devoted to relief of active preachers of denomination, state, getting less than living wages."

(Rubber stamp furnished free. F. M. Barton, 701 Caxton Bldg., Cleveland O.)

A campaign will be put on at the same time or later, through the bankers of your town, giving opportunity to those who are not church members—the world, to give to the support of needy preachers, whom the churches are allowing to suffer. This will be the Good Samaritan Campaign. You will remember that the Priest and the Levite passed by on the other side, but a traveling man, a Samaritan, hated by the church, bound up the poor preacher's wounds and took him to the hotel where he stopped, and told the landlord to charge the bill to him.

If the Priest and the Levite, the church and the denominations, do not give enough to relieve the poor preacher, then the business men, the bankers, the traveling men, the Good Samaritans, will join in. Everyone ever married by a preacher; everyone whose folks have been buried by a preacher; everyone who ever went to Sunday School; everyone that thirsteth for a chance to do a kindness will be allowed to give. They may surprise you. The church ought to be chagrined if it found the world had the most religion, according to St. James.

Keep praying and keep your eye on that rainbow of hope. Wish I could show you one letter I have—sympathy and co-operation from editor of..... We'll win, for the King is in our camp.

F. M. Barton.

L. B. SMITH, Chairman General Committee

FRED B. SMITH, Vice-Chairman

GEORGE M. FOWLER, Treasurer

MOTY, Chairman Finance Committee

WILLIAM HIRSH POLLOCK, Vice-Chairman

WILLIAM B. MILLAR, Secretary

INTERCHURCH WORLD MOVEMENT

OF NORTH AMERICA

111 FIFTH AVENUE

NEW YORK CITY

TAYLOR, General Secretary

March 9th, 1920

Dr. F. M. Barton,
701 Caxton Building,
Cleveland, O.

Dear Dr. Barton:-

Your letter of March 5th has reached me with a number of my colleagues, and at the meeting of the Cabinet held this week I was asked to embody our sentiments in an official communication.

I have always found it advisable in dealing with matters that in any way seem to be controversial to attempt to put myself in the other man's place, and I begin by doing this at once.

Upon the background of your special interest in the position of ministers and their personal welfare, I can see that a picture would be painted by the apparent indifference of a great Movement attempting to raise millions upon millions, and seemingly giving little thought to the welfare of the men who must bear the brunt of the burden. On the other hand, will you not do those of us who are connected with the Interchurch World Movement the justice of putting yourself in our place and realizing first that the surveys made and presented throughout the country embrace a far-reaching array of facts concerning ministerial pensions and support as well. These matters have been presented in all of the conferences and are being whole heartedly stressed before every group as one of the vital concerns of the Church today.

In my own Church, for instance, the Presbyterians, in connection with the New Era Movement which is cooperating in the Interchurch World Movement, I could put at the forefront of its work, among other objectives, that of lifting the level of ministerial salaries. As a direct result of this appeal, and the insistence upon its justice, hundreds of ministerial salaries have been raised. In some cases whole Presbyteries have reported a substantial increase in salary of their ministers.

At the meeting of our General Assembly in session at St. Louis, the matter of attempting to ascertain the accurate facts and of lifting the level of ministerial salaries to a minimum that should not be below the level of existence, was referred with power to our Executive Commission, the governing body of our Church. The officers of our movement twice suggested the advisability of including in this year's budget a capital sum to be added to this year's budget and to be divided on some equitable basis. Our Executive Commission, composed of some of the very best men in our Church, in session at Atlantic City, voted against this plan, or rather decided to make a thorough analysis of the present situation, and to devise some definite plan

Dr. F. M. Barton,.....March 9th, 1920

by means of which, without lessening the sense of responsibility on the part of the individual Church, the ministers themselves might be more adequately provided for. It is not a fair criticism to offer against a Movement such as the Interchurch that does not raise a large sum of money to be divided on some overhead basis among ministers. It would defeat the very purpose that you have in view if a general fund of millions of dollars were raised to be divided among all the ministers or a group of ministers in the country, unless permanency could be assured, and unless, further, the support of the people for their individual minister shall be put upon a better basis.

To brand the earnest and whole hearted efforts of men who are loyal to the Kingdom as you are as beating the tom-toms, exhibits a spirit which will not carry forward the enterprise in which you are so much interested.

The Interchurch World Movement is not gathering in thirteen million dollars. It is carrying on a campaign this year for some, over three hundred million dollars for the boards and agencies of the cooperating Protestant churches.

You have another misconception as to the function of the Interchurch World Movement in its power to appropriate from one fund to another, that it can do is to assist the accredited agencies of the Protestant Church home and abroad in securing the funds needed to carry on their work. The officers and the supporters of the Movement are definitely committed to act to do in the wisest, most consistent and constant way the thing that you are striving to do. It is a pity, from our point of view, that you should attribute seeds of discord in the minds of those whom, as you rightly judge, we carry the whole enterprise.

That you may succeed beyond your fondest dreams in bringing comfort and help to the over-worked, under-paid ministers of the Gospel through the influence of the Expositor and your personal appeals and through the cooperation of all the well wishers of the Church, is a prayer in which we can join. That you may not succeed in discrediting and bringing into decisive counsels the enterprise of the Protestant Church which is being carried forward under the auspices of the Interchurch World Movement, is our equally earnest prayer.

I cannot help but feel that a personal conference where we would have ample time and opportunity to go over all of the issues involved would probably be more fruitful than voluminous correspondence.

With sincere regards,

Fraternally yours,

Wm. Hiram Pollock

Vice-Chairman Executive Committee

WHP-P

March 12, 1920.

Dr. William Hiram Foulkes,
Vice-Chairman Executive Committee,
Interchurch World Movement,
New York City.

Dear Mr. Foulkes:

Your reply of March 9th to my appeal of March 5th is received, and I thank you for considering the same.

The Interchurch Movement Cabinet should not consider the correspondence a controversy, for that puts you in the position of opposing the plans and suggestions we are proposing for the relief of 50,000 underpaid, debt-ridden ministers. They are being employed by you in this combined drive. I am not creating discord, but trying to project the actual conditions so that they can be seen east of the Hudson.

You present human and denominational perplexities which church history will show have often been wiped out as soon as the churches and denominations determine to trust in God and obey him.

Will your Cabinet please answer this, not merely reply: "Do you believe it is the will of God that 50,000 or more preachers and their families in America should endure the privation that results from an average salary between \$543 and \$722 a year, while the Interchurch Movement uses these men and their brethren to gather in \$336,000,000, of which \$175,000,000 is to be spent this year?"

Thank you for your effort to put yourself in my place, but I beg of you to forget me and put yourselves and your families in the place and home of one of these distracted preachers and his needy family.

You speak of the record of your own church in raising salaries, and it is fortunate that a representative of the church that has done the most in this line was selected. But in 1916, your total for congregational expenses was \$19,771,059, and in 1919 the total was \$21,097,175, an increase of 6½ per cent in six years. For years your synods or presbyteries have passed resolutions for minimum salaries of \$1,200. Will the New Era Movement and the Interchurch Movement, with which you say it is co-operating, refuse to accept pledges or money from churches that are paying their pastors less than \$1,200? Will you even refuse to take bread and meat from the mouths and clothes from the backs of families of pastors whose churches are paying them less than \$1,000?

Will you even do this? Will you loan to these pastors who are gathering in \$336,000,000 for you, enough money at 6 per cent per annum to pay their debts; the period of the loan to extend to the time when, by Interchurch surveys and agitation, their salaries have been raised to where they can pay it back? Your General Secretary is boasting about the "grand and glorious feeling" of having \$10,000,000 in the bank as the result of one of these big drives. "But it does not mean anything" to the 8,000 or more ministers who are getting an average salary of \$850 a year. And even this amount is paid irregularly.

You state, "It would defeat the purpose I have in view if a general fund of millions of dollars were to be raised, and divided among all the ministers or a group of ministers, unless permanency could be secured, and unless, further, the support of the people for their individual ministers shall be put upon a better basis."

The Interchurch Movement is raising \$20,510,299 for ministerial support and relief and has a budget of \$60,000,000 for this purpose for five years. Your New Era budget for this is \$2,055,839, and it has 680 ministers and 1,035 widows and children, beneficiaries. The Presbyterian church has that many or more active ministers, who are just as needy as these inactive men. They wear out more clothes; they have families to support.

I will submit a plan that will pass economic and financial experts, for administering any fund the Interchurch Movement will raise or set aside or share with these needy ministers, that will prevent any of the dire calamities you predict will arise from paying these preachers a living salary.

You will question as to how such a fund can be appropriated and how denominational support can be secured. Set aside the \$24,000,000 to \$30,000,000 necessary in the same way you increased the Home Missions budget for 1920 from

the Atlantic City estimate, from the total of the allotted \$24,172,365 to the \$50,000,000 or more determined for the campaign.

How do you spend this \$50,000,000 of Home Mission money, that is to be raised from 60,000 prosperous churches and 50,000 poor churches, and the latter compare favorably with the former in gifts?

You spend it in establishing new churches, Sunday Schools, lumber camp work, Americanization for everything survivors can devise or imagine, except paying a living wage to pastors who are in need. Call every church that pays its pastor less than \$1,000 a home mission church, and pay the difference.

You say the Interchurch Movement has no power to appropriate from one fund to another—that it is helpless in this matter of seeing that these preachers get justice. Yet this movement has power to appropriate for itself from these funds stupendous amounts for expenses and large salaries. It has power, or assumes it, to commandeer the services of these men, who are used to tread out the corn of millions of dollars, but are muzzled contrary to the Mosaic injunction.

You speak of a personal conference. This I earnestly sought at Atlantic City, but without success. But I would gladly come to New York if there was the least assurance that you would consider some plan for the relief of these living witnesses, instead of persistently finding excuses for not doing anything.

I would much rather you would give the hour or two you might give me to receiving and hearing a half dozen of these miserably paid pastors with their wives and children. I would pay their expenses and have them come in their threadbare clothes, and give them an Interchurch banquet. In most cases the meat served would be the first that they had seen for a month.

I will bring a Methodist family—father's salary is \$700, daughter has had to give up college, and boy is thinking of quitting school. The father serves two churches, the only churches in the two towns.

Here is a preacher's family of eight, that will come. He got \$1,000 last year. He has had to give up his life insurance, and they have meat on the table about once in three months.

Here is another family of four, in debt \$550. They could not pay fare to visit father and mother, and wife's clothes are not respectable, but they would come.

A Congregational family of four will come, the wife wearing the hat and dress she had when married. But she cannot bring the \$200 she had saved before she married.

Then I will bring a family of nine, a United Brethren pastor. He gets \$700. They are in debt \$200. Mother makes all the children's clothing.

A Baptist preacher getting \$624 will come with his family. They need clothing and food. Look at them and then tell them—not me—that you can do nothing for them. Tell them to go back home and raise from \$200 to \$500 for the Interchurch Movement, and that when they get to be sixty years old, they can have some of the interest from the \$20,000,000 you are raising to pension them.

After you had received this group of six needy pastors, and their families, I would suggest that the children be taken to the pulpits of the leading churches and auctioned off. Why not? The Interchurch Movement and the denominations it represents refuse these self-sacrificing men enough to properly feed and clothe them. What do I hear bid?

You pray "that I may not succeed in discrediting and bringing into decisive counsels the enterprise of the Interchurch Movement."

I have not manufactured this discredit—it exists as the result of the hands-off policy which you and the denominations have pursued.

All I can do is to put this appeal before ministers in 55,000 towns and let them judge for themselves.

Editorial friends have offered to put the matter before the church members, who are going to give the money.

All this with just one purpose, that the Interchurch movement may not commit the great iniquity of doing this manifest injustice. If I am wrong, then the obloquy and shame shall be upon me—Sincerely, F. M. Barton.

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA GENERAL BUDGET STATEMENT FOR 1920 CAMPAIGN

Denomination	Total Campaign Budget 1920	Foreign Missions	Home Missions	American Education	American Religious Education	American Hospitals and Homes ^a	American Ministerial Support and Relief	Special items not classifiable in preceding columns—e.g., War, Relief, Temperance, etc.	Portion of Campaign Budget to be paid in 1920
ADVENT									
Advent Christian Church.....	\$35,000		\$35,000						\$35,000
BAPTIST									
Northern Baptist Convention.....	139,533,000 ^b	\$34,041,071 ^b	46,220,304 ^b	\$33,940,000 ^b	\$2,721,125 ^b	\$1,000,000 ^b	\$8,550,000 ^b	\$4,060,000 ^b	28,108,600
National Baptist Convention.....	16,250,000 ^b	2,200,000 ^b	3,850,000 ^b	2,600,000 ^b	685,000 ^b		350,000 ^b	665,000 ^b	2,050,000
General Baptist.....	272,500	15,000	67,500	170,000	10,000		20,000		272,500
BRETHREN									
Church of the Brethren.....	3,219,598	606,798	652,800	2,000,000	40,000		40,000		3,219,598
Brethren Church.....	290,000	45,000	45,000	75,000	20,000	15,000			290,000
CHRISTIAN									
Christian Church.....	727,693	99,725	211,468	406,500	10,000				727,693
CONGREGATIONAL									
Congregational Churches.....	16,508,470	6,553,470	5,920,000	3,246,400	18,800		1,720,000	50,000	16,508,470
DISCIPLES									
Disciples of Christ.....	12,501,138	2,488,352	2,064,965	6,000,000	197,231	1,499,050	226,000	25,446	12,501,138
EVANGELICAL									
Evangelical Association.....	1,394,250	108,000	432,760			538,500	310,000		1,394,250
United Evangelical Church.....	365,393		308,993						365,393
FRIENDS									
Society of Friends in America.....	4,532,081	344,038 ^c	188,043	3,250,000 ^c	27,500		25,000	297,500	1,932,081
Society of Friends of California.....	40,000								40,000
HOINESS									
Holiness Church.....	50,000					50,000			50,000
LUTHERAN									
Evangelical Synod of N. A.....	1,846,521	276,021	153,000	100,000	17,500	300,000	1,000,000		1,846,521
MENNONITE									
General Conference of Mennonites.....	82,000	82,000							82,000
METHODIST									
Methodist Episcopal Church.....	34,485,737 ^b	10,500,000 ^b	11,782,872 ^b	2,050,000	100,000	427,865	2,125,000	1,500,000	34,485,737
Methodist Protestant Church.....	1,745,866	467,036	473,300	406,644	25,312	172,975	200,000		1,745,866
Free Methodist Church of N. A.....	6,234,986 ^b	2,141,230 ^b	2,247,180 ^b	1,406,250 ^b	50,000 ^b		390,250 ^b		1,246,997
African Methodist Episcopal Zion Church	212,000	52,000	60,000	60,000 ^c			40,000	10,000	212,000
Colored Methodist Episcopal Church.....	250,000		250,000						250,000
Reformed Zion Union Apostolic Church.....	17,253		17,253						17,253
PRESBYTERIAN									
Presbyterian Church in the U. S. A.....	44,970,000	18,530,929	14,584,251	6,051,425	1,114,569		2,055,838	2,022,987	44,970,000
Presbyterian Church in the U. S. (South)	7,965,445	2,529,754	2,730,091	1,605,000	100,000		500,000		7,965,445
Associate Reformed Presbyterian Synod	392,264	198,460 ^c	43,814	150,000					392,264
Ref. Presby. Church of N. A., Synod	529,472	176,000	354,472						529,472
United Presbyterian Church.....	31,977,457 ^b	12,557,540 ^b	8,705,305 ^b	8,264,980 ^b	103,343 ^b	1,013,075 ^b	1,382,634 ^b		6,395,491
REFORMED									
Reformed Church in America.....	2,136,091	800,000	1,101,441	220,250 ^c	14,400				2,136,091
Reformed Church in the U. S.....	16,916,085 ^b	5,519,305 ^b	5,796,780 ^b	3,850,000 ^b	550,000 ^b		1,200,000 ^b		3,383,217
UNITED BRETHREN									
Church of the United Brethren in Christ	5,446,662 ^c	911,770 ^c	1,999,917 ^c	2,768,930 ^c	126,045 ^c	100,000	400,000 ^c	240,000 ^c	4,548,562
Total.....	\$336,777,572	\$107,661,488	\$109,949,037	\$78,837,431	\$5,931,925	\$6,116,466 ^d	\$20,510,299	\$8,770,927	\$176,448,349

^a—Excesses to be subtracted in 1920.

^b—Foreign budget to be subtracted in 1920.

^c—One-fifth of five-year budget.

^d—Budget to be subtracted in 1920; next to be paid in 1920, next in two years.

^e—United not yet approved by National Board.

^f—United not yet approved by National Board; only are included in this column.

^g—\$25,000 of this amount subject to appropriation by the National Baptist Campaign Com.

^h—The Methodist Episcopal Foreign Missions Budget is composed of:

(a) \$10,249,000—the Centenary amount of the Board of Foreign Missions, which has already been subscribed.

(b) \$200,000—the budget of the Woman's Foreign Missionary Society.

(c) \$200,000—the budget of the Board of Christian Education.

(d) \$15,000—the Centenary amount of the Board of Home Missions and Church Extension, which has already been subscribed.

(e) \$1,000—the budget of the Woman's Home and Church Extension Society.

(f) \$1,000—the budget of the Freedman's Aid Society.

^g—This total is below \$21,600,000 which was subscribed in the Centenary Campaign.

"PREACHERS! GATHER UP THE MILLIONS FOR US—AND THE LORD WILL TAKE CARE OF YOU!"

INTERCHURCH EXPRESS
\$1,300,000,000 FOR MISSIONS, SURVEYS ETC. EVERYTHING BUT A LIVING WAGE FOR 50,000 PREACHERS

WASHOUT
50,000 SUFFERING PREACHERS—SALARY \$640 A YEAR

**Living Expenses UP 100 Per Cent—
Big Drive Expenses 300 per cent**

In the last number of The Expositor was one of the most valuable suggestions I have seen for years: it was that missionary societies and secretaries should be debarred from taking money from small, weak churches until an agreed-upon minimum (sufficient for the upkeep of the church and the payment of a living salary to the pastor) had been raised. I have felt for some time that one of the great hindrances to the payment of a living salary to the minister is the demand of the missionary societies for ever-increasing funds. The missionary secretary does not see things in their proper perspective. The interests he wants to develop fill his field of vision, while the needs of the churches that he is pressing for funds, and then for more funds, are seldom visible to him.

At a recent meeting one of these secretaries was pressing for an increase of 150 per cent for his society, when he was asked:

"Are you pressing the small churches to give this increase, even if their home equipment is inadequate, and even if they are receiving missionary aid?"

"Would you take relatively large sums from a small church even if the pastor was not receiving a living salary?"

To both of these questions he answered, "Yes."

Of course, I believe in missions, but even a belief in missions needs to be reasonable and practicable. Many so-called missionary enterprises are of secondary or doubtful value, and we pay too dearly for the best of them, if to carry them out the stronger churches are unduly burdened, and the weaker churches financially starved.

To show how burdensome are these demands I enclose a table dealing with the churches of a denomination which emphasizes its democracy. The list could be increased indefinitely. In every case the demands are out of proportion to the church's resources; and in each case a large part of what is demanded should be added to the pastor's salary.

	Salary.	Given 1919.	Assessed 1919.	Assessed 1920.
C	750	92	137	332
C	800	0	121	320
C	600	133	207	517
A	800	62	172	450
C	800	93	85	220
D	600	42	57	145
D	650	173	115	295
D	600	93	128	320
E	700	149	209	522
M	800	195	298	740
R	700	91	165	410
V	720	7	114	290
W	500	32	69	170
W	800	429	472	1170

The Catholic priests often add to the poverty of the poor by their exactions, but they do not fail to make provision for their priests and their churches.

It is curious that in the Protestant part of the church the difficulty of keeping up the local churches, and of paying their pastors a living salary, is often increased by the exactions of their benevolent societies. X.

Preachers' Salaries.

But what about preachers' salaries? Some interesting comparisons have been brought to light in a survey; it places the street laborer or hod-carrier in by far the more advantageous position from a monetary point of view. For example, in our Northern States less than 700 of the 8,823 ordained Baptist ministers receive as much as \$1,500 per annum. In most cases the average salary is \$683 annually, or less than one-third the present wage of the untrained, unskilled, foreign-born laborer.

Nor is this all. During the last two years day laborers have received an increase of wages equal to 225 per cent. But ministers, with few exceptions, have received no increase. As a result it is next to impossible for the majority of them to meet obligations imposed upon them by the advanced cost of living.

The standard of our salaries is actually lower

than it was ten years ago, we learn from the Baptist report. Seventy-two per cent of the churches raise less than \$1,000 yearly with which to meet expenses of light, fuel, music, and janitor, in addition to compensation for the pastor.

The Baptist report adds:

"Young men do not determine their call to the ministry on the basis of salary. But the church that puts this low estimate on the value of his services and the importance of his task is not likely to appeal successfully to the young man who prizes the one life he has to live and wants to make it count in the world."

Of course, some preachers' wives count for more in the general situation than they get credit for. Says a clergyman from Peru, Indiana, "The greatest financier of the time is not Frank Vanderlip or J. Pierpont Morgan, but the wife of the average minister. If the same degree of efficient management that has prevailed in the ministerial household could be applied to our industrial and political institutions, we could successfully compete in the markets of the world."

As far as the Baptists are concerned, the preacher's wife and the preacher himself, as well as educational, Americanization and missionary work, should be taken care of by the \$100,000,000 fund for which the Baptists are entering on a five-year campaign.—The Outlook.

Be Not Deceived.

Friends' Church, Poplar Ridge, N. Y.

March 5, 1920.

We of the New York State Ministers' Conference of the Interchurch World Movement are in receipt of the request and petition forwarded from you by Rev. C. C. Baker, of Canandaigua, New York.

The request and the accompanying copy of resolutions by the Ohio Conference were referred to the Committee on Findings. The matter of ministerial support was considered in the Conference, but the adoption of any fixed policy, the committee feels, is best left to the co-operating denominations, most of which have already made provision for ministerial support in their budgets presented to the Interchurch.

Very sincerely yours, L. K. Painter,
Secretary of Committee on Findings,
New York State Conference.

Dear Sir: March 10, 1920.

Thank you for your report on the Thompson resolution for minimum salaries.

Your committee has been deceived as to ministerial support. You state that it should be left to co-operating denominations, MOST of whom have already made provision for ministerial support in their budgets presented to the Interchurch Movement.

I enclose a letter stating specifically that the relief in \$20,510,299.00 is "not at all for the support of ministers in the effective relation," but for retired and superannuated ministers, and they get only the income from this amount, after it has been divided and administered by twenty different boards.

The Interchurch News Bulletin is allowing the impression to go forth that this amount is for relief of active ministers. They are going into these campaigns thinking that at the end their sufferings from debt and poverty will be relieved. They are being deceived if not swindled.

Now, as to the provisions made by the denominations. I have been unable to find any financial provision being made by the great movements, Centenary, New Era, New World, Tricentenary, etc., who are gathering in the money. They receive and recommend that pastors be paid not less than \$900, \$1,000, \$1,200 and 1,500, but the denominations win millions in the banks take no steps to pay the difference between what they say a minister should have and what he is getting. They leave that to the local church and the local church goes on starving men out of the ministry.

After the \$536,777,572 have been gathered in, as the result of this combined campaign, what chance will the preacher have to go back to his local church and get his salary raised?

Thank you for considering the resolution, but I will have to appeal to Caesar.

Sincerely,

BOOKS AND AN EFFECTIVE MINISTRY

REV. I. J. SWANSON, D. D.

Probably no class of professional men buys so many books as ministers, in proportion to their salaries. They read widely, and thus keep themselves in touch with the main currents of progress. They are counted among the leaders of thought in their respective communities.

It is true that the minister is no longer the main source of intellectual, as well as spiritual, stimulus, as he was in an earlier day. The spread of popular education, the multiplicity of newspapers, magazines and books, have created a new situation. He faces, as a rule, an audience, most of whom are readers, and a few of whom are highly educated, college graduates, professional men, very likely; and he is put to his best to keep intellectually abreast of his hearers. This is good for both, for them and for him. In his own field he must be somewhat of an expert; and on general subjects, he must be well informed; he must, therefore, keep up his scholarly habits. This will enrich and make effective his ministry.

Ministers could tell many a tale of sacrifice in the building up of their libraries; but none of them regret spending their money on the books which have justified every sacrifice entailed in acquiring ownership of them, by the widened mental and spiritual horizons and vital contact with life and reality, they have given. The friendship of great books enriches the soul.

Preachers who have spent years in the ministry are sometimes tempted by the pressure of many duties to read little or nothing new, and to rely on the accumulations of their studious years. It is a great mistake. The writer thinks of one case in point, of a minister who had preached with great acceptance for about ten years in one place, had built up a strong church, and then began to "slow up" in his preaching. Audiences began to dwindle, the work lagged, finances suffered, and the minister's friends were distressed. He finally resigned; and he himself told the secret of his waning power; he said he had not read a new book in three years!

A man cannot know even his Bible properly without reading other books. Each of us sees but a little segment of the great circle of knowledge; we need to know the points of view of other observers, and even then our knowledge is not final. In the realm of faith, we are strengthened by the faith of others. Each man sees truth through the colored glass of his own personality; it takes a blending of all the colors to give the white light of truth.

In this department The Expositor seeks to present books that are practical, constructive and vital; books of sound scholarship that will be of value to the working pastor. From month to month we shall try to tell you of the books that will make your ministry effective.

Books That Would Help to Make One's Ministry Effective.

A Book About the English Bible. By Josiah H. Penniman, Professor of English literature in the University of Pennsylvania, viii. 444

pp. \$2.25. The Macmillan Co., New York. A volume of great interest and worth about the English Bible, giving an account of the forms and characteristics of its various books, their literary background and surroundings, their sources and contents and their relation to each other. This sort of literary approach to the Bible is one of great value, and will lead, doubtless to an appreciation of the incomparable ethical and spiritual values of the Book. Chapters are added, giving an account of the various translations of the Bible into English from the earliest times to the present day. For the student, who wishes to make a thorough study of the various topics considered, a valuable bibliography has been appended. This volume ought to have a place on the desk of every minister and every other thoughtful student of the English Bible. A book of ample scholarship.

Using the Bible in Public Address. By Ozora Stearns Davis, president, Chicago Theological Seminary, viii. 184 pp. 90 cents. Association Press, New York. A practical, concise, to-the-point, inspiring manual on the art of using the Bible in public speech. It discusses talks to boys and girls, shop talks, evangelistic addresses, etc. It is intended for laymen, but many a minister could get helpful and valuable hints from its pages.

The Religious Experience of Israel. By William J. Hutchins, Professor of Homiletics, Oberlin Graduate School of Theology, viii. 519 pp. \$1.90. Association Press, New York. This popular introduction to the study of the Old Testament is very attractive as well as authoritative. Professor Hutchins writes with such directness and power that he commands attention from start to finish. He says, "We would find 'the pile of good thoughts' with which the O. T. has been ever enriching the life of the world. Questions of criticism will be subordinated. . . . Happily our purpose permits us to gather wheat and to gather flowers where other men have fought." The great historical periods of the Jewish people are studied, down to New Testament times; and their great religious messages are presented in an impressive way.

Hearth and Altar. A Book for Family Worship. By Oscar L. Joseph, 211 pp. \$1.25. Association Press, New York. If we can keep the altar-fires of faith and love burning in the home, religion will be secure in the hearts of the coming generation. This book will help to make the practice of family worship simple, easy and attractive. There is a daily Scripture portion for thirteen weeks, topically arranged, with a prayer for each day; and there is also provision for special occasions.

That One Face. Richard Roberts, 199 pp. \$1.25. Association Press, New York. An attempt to show "that one face" of Jesus Christ, as certain great poets and prophets have seen it, and thus to lead men and women to form, for themselves, a new judgment about Jesus Christ. Dante, Shelley, William Blake, Browning, Tennyson, Francis Thompson, Savonarola, Mazzini and John Ruskin are all called up in

(Continued on page 734)

The Wonderful Mission of The Internal Bath

By Walter Walgrove

DO you know that over five hundred thousand Americans are at the present time seeking freedom from small, as well as serious, ailments by the practice of internal bathing?

Do you know that hosts of enlightened physicians all over the country, as well as osteopaths, physical culturists, etc., are recommending and recognizing this practice as the most likely way now known to secure and preserve perfect health?

There are the best of logical reasons for this practice and these opinions, and these reasons will be very interesting to every one.

In the first place, every physician realizes and agrees that 95 per cent. of human illness is caused directly or indirectly by accumulated waste in the colon; this is bound to accumulate, because we of today neither eat the kind of food nor take the amount of exercise which Nature demands in order that she may thoroughly eliminate the waste unaided—

That's the reason when you are ill the physician always gives you something to remove this accumulation of waste before commencing to treat your specific trouble.

It's ten to one that no specific trouble would have developed if there were no accumulation of waste in the colon—

And that's the reason that the famous Professor Metchnikoff, one of the world's greatest scientists, has boldly and specifically stated that if our colons were taken away in infancy, the length of our lives would be increased to probably one hundred and fifty years. You see, this waste is extremely poisonous, and as the blood flows through the walls of the colon it absorbs the poisons and carries them through the circulation — that's what causes auto-intoxication, with all its perniciously enervating and weakening results. These pull down our powers of resistance and render us subject to almost any serious complaint which may be prevalent at the time. And the worst feature of it is that there are few

of us who know when we are auto-intoxicated.

But you never can be auto-intoxicated if you periodically use the proper kind of an internal bath—that is sure.

It is Nature's own relief and corrector—just warm water, which, used in the right way, cleanses the colon thoroughly its entire length and makes and keeps it sweet, clean and pure, as Nature demands it shall be for the entire system to work properly.

The following enlightening news article is quoted from the New York Times:

"What may lead to a remarkable advance in the operative treatment of certain forms of tuberculosis is said to have been achieved at Guy's Hospital. Briefly, the operation of the removal of the lower intestine has been applied to cases of tuberculosis, and the results are said to be in every way satisfactory.

"The principle of the treatment is the removal of the cause of the disease. Recent researches of Metchnikoff and others have led doctors to suppose that many conditions of chronic ill-health, such as nervous debility, rheumatism, and other disorders, are due to poisoning set up by unhealthy conditions in the large intestine, and it has even been suggested that the lowering of the vitality resulting from such poisoning is favorable to the development of cancer and tuberculosis.

"At Guy's Hospital Sir William Arbuthnot Lane decided on the heroic plan of removing the diseased organ. A child who appeared in the final stage of what was believed to be an incurable form of tubercular joint disease, was operated on. The lower intestine, with the exception of nine inches, was removed and the portion left was joined to the smaller intestine.

"The result was astonishing. In a week's time the internal organs resumed all their normal functions, and in a few weeks the patient was apparently in perfect health."

You undoubtedly know, from your own

personal experience, how dull and unfit to work or think properly biliousness and many other apparently simple troubles make you feel. And you probably know, too, that these irregularities, all traceable to accumulated waste, make you really sick if permitted to continue.

You also probably know that the old-fashioned method of drugging for these complaints is at best only partially effective; the doses must be increased if continued, and finally they cease to be effective at all.

It is true that more drugs are probably used for this than all other human ills combined, which simply goes to prove how universal the trouble caused by accumulated waste really is—but there is not a doubt that drugs are being dropped as Internal Bathing is becoming better known—

For it is not possible to conceive, until you have had the experience yourself, what a wonderful bracer an Internal Bath really is; taken at night, you awake in the morning with a feeling of lightness and buoyancy that cannot be described—you are absolutely clean, everything is working in perfect accord, your appetite is better, your brain is clearer, and you feel full of vim and confidence for the day's duties.

There is nothing new about Internal

Baths except the way of administering them. Some years ago Dr. Chas. A. Tyrrell, of New York, was so miraculously benefited by faithfully using this method then in vogue, that he made Internal Baths his special study and improved materially in administering the Bath and in getting the result desired.

This perfect Bath he called the "J. B. L. Cascade," and it is the one which has so quickly popularized and recommended itself that hundreds of thousands are today using it.

Dr. Tyrrell, in his practice and researches, discovered many unique and interesting facts in connection with this subject; these he has collected in a little book, "The What, the Why, and the Way of Internal Bathing," which will be sent free on request if you address Tyrrell's Hygienic Institute, 134 West 65th Street, New York City, and mention having read this in EXPOSITOR.

This book tells us facts that we never knew about ourselves before, and there is no doubt that everyone who has an interest in his or her own physical well-being, or that of the family, will be very greatly instructed and enlightened by reading this carefully prepared and scientifically correct little book.—Adv.

(Continued from page 732)

Browning's lines, which give the title to the book:

"That one Face, far from vanish, rather grows,
Or decomposes but to recompose,

Becomes my universe that feels and knows."

This is a choice book, written with power and charm, upon the minds of the reader.

The Church—After the War—What? By Speer, Wilmer and Coleman, 89 pp. 75 cents. Association Press, New York.

Three powerful and heartening addresses delivered at a meeting of a select group of great Christian leaders, in December of 1918, at Atlantic City. One conclusion reached was this: "If there have been lessons which the war has taught, which it has burned home out of experience in the lives of men, they are just the lessons which lie at the very heart of the nature of the Christian church, the meaning of collectivism, of social relationship, the power of fellowship to lift the weak and carry them; and "that the experience through which we have been passing has given us a mental climate in which to preach the great principles of Christianity, such as we have not had." The Christian message is judged sufficient for any age; but the church must unify its forces if it is to be universally effective.

The Social Gospel and the New Era. By John M. Barker, Professor in Boston University, ix. 232 pp. \$1.75. The Macmillan Co., New York.

An important and timely book, dealing with

the social function of the Christian church, which is "to bring God more consciously into human relationships with a view to have the Christian life flourish at its best." The book is written "to make the church a greater constructive agency in the social life of mankind." Among the topics considered are, The Church and the Community Survey, The Church and the Organized Christianity, The Church and the Economic Life, The Church and the Redemption of the City, and The Church in Political Action. This is a thorough-going and well balanced study of the implications and applications of the Gospel of Jesus Christ. It is an inspiring message on social progress, through the leadership of the church.

A Cry For Justice, A Study in Amos. By John E. McFadyen, D. D., 151 pp. 90 cents, net. Charles Scribner's Sons, New York. This is one of the series of "Short Course" expository studies of books of the Bible, designed to help preachers who believe in the great value of occasional short courses of expository sermons. Dr. McFadyen has given us, in this volume, a brilliant example of such preaching. He shows us how fundamental, and indeed how modern, is Amos' "Cry for justice." His nine subjects are, The Lion's Roar, The Inexorableness of Law, The Severity of God, The Divine Demand, Knaves and Fools, The Claim of Prophet and Priest, Unslaked Thirst, Dark and Dawn. This book is at once a model and an inspiration for expository preaching.

"Songs in the Night," by Malcolm James McLeod, 192 pp. \$1.25 net. Fleming H. Revell

Co., New York. Sound, evangelical, eloquent of consolation. This is another volume of sermons which make us very sure of God and give us "songs in the night" of trial, pain, loss, bereavement, death itself. His sermons put faith into the doubter, strength into the weak, and the assurance of the triumph of the Kingdom of God, into the hearts of all who read them.

The Hope of Glory, by Edwin Charles Dargan; 153 pp., \$1.00 net. Fleming H. Revell Co., New York. Sound, evangelical, eloquent sermons, instinct with the spirit of Christ. Homiletically, they are worthy of study, as models of sermons, whose themes are clearly stated, and well wrought out.

God's Faith in Man, by Frederick F. Shannon; 186 pp., \$1.25 net. Fleming H. Revell Co., New York. Dr. Shannon has just been called to Chicago, as the successor of Gunsaulus, in the pulpit of Central church. Swing, Hillis, and Gunsaulus have made this pulpit famous throughout America. Shannon, we are sure, will not only keep bright its glory but, also add new lustre to its fame. He is one of the really great preachers of this country. He has literary grace, intellectual power, spiritual insight, a tongue of eloquence and a virile personality. Buy this volume, and enjoy a great sermonic inspiration.

Excerpts From the Worth-While Books Reviewed.

George Washington, the Christian. By William J. Johnson; 299 pp., \$1.50 net. The Abingdon Press, New York. This book is a labor of love, by one who, from his youth, admired and revered Washington. The author has traced the evidences of the genuine religious character of Washington, from his youth to old age, and cites abundant evidence of his religious habits, of his faith in prayer and in the guidance of God. He traces the career of Washington as soldier, Commander-in-Chief, President, and private citizen, and finds, throughout his whole life, that he was guided by Christian principles. The author has been careful to verify his notations and references. Ministers will find in this volume an abundance of splendid material for use in preparing addresses on Washington. It is a good book also to put into the hands of American youth.

Abraham Lincoln, the Christian. By William J. Johnson; 228 pp., \$1.00 net. The Abingdon Press, New York. The author has rendered a service of distinct value to the American people, by giving them this study of the religious side of the many-sided Lincoln. From letters, speeches, state papers, and reported conversations, have been gathered, with care, the evidences of the Christian faith of the martyr President. The book deals with the very things admirers of Lincoln wish to know about, such as: why he never joined church, his purpose to make a public profession, his absolute reliance upon God, attendance at church and prayer meeting, his habit of Bible reading and prayer, his praying in time of battle and before his inauguration, his own statement of his conversion, and his belief that God had chosen him for a sacrifice. The author's method is to cite the facts of Lin-

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The best note book leaved Bible for the preacher's study and pulpit use.

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BIBLE—AMERICAN STANDARD With Topical Helps. (This furnishes subjects for hundreds of expository sermons or Bible readings) and 144 Blank Ruled Pages—64 and 80 at the end of the Old and New Testaments, respectively—1 Inch Thick. Printed in Minion Black Face Type, and containing over 1,200 pages of the Best India Paper, yet only 1 inch thick, 16 mo.

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We could use several pages telling you the fine excellences of this Bible—but we are bringing this Bible to your door—feeling assured that if you could examine every one of the Bibles published and shown in Thos. Nelson's Sons great New York house, that you would pick this Bible two times out of three.

Commendations:

Rev. J. H. Jowett, D. D., says: "The blank leaves for notes and comments are admirable. Such an arrangement will be of greatest assistance to Bible Students."

Bishop William F. McDowell, D. D., says: "The new interleaved Topical Helps Preachers' Bible seems to me almost a marvel of attractiveness, convenience and value. I wish I had been keeping such a book for the last dozen years."

Wm. E. Barton, D. D., says: "A marvel of compactness to be heartily commended. The best text with blank leaves for sermon notes. It is the one I shall carry henceforth."

Rev. Russell H. Conwell, D. D., LL. D., says: "I recommend the American Standard Bible."

Walter Rauschenbusch says: "Its blank leaves ought to be an invitation to the owner to do real work on the contents and accumulate a little commentary of his own."

In this Bible, which can be comfortably carried in the pocket, you have the equipment contained in your library. You will have the Bible and the Topical Helps giving you over 300 subjects or topics, with the Bible references, and your notes and outlines or sketches for talks, papers or sermons.

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I will examine it, and if pleased with it, will purchase it.

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If I am not pleased with the Bible I will return it within three days, postpaid, to F. M. Barton, securely wrapped and placed in the carton in which I received it, with my name and address on the package.

Name

Address

Denomination..... Reference.....

coln's religious faith, and to let the evidence speak for itself. A treasure-house for all who speak or write about the faith which inspired the mighty Lincoln and made his fame immortal.

A Prayer of Washington.

On April 21, 22, 23, 1891, there was sold at auction in Philadelphia a remarkable collection of relics of Washington, owned by Lawrence Washington and others. Among them was found a little manuscript book entitled "Daily Sacrifice." This gem is still in the handwriting of Washington, when about twenty years old, and is, without exception, the most hallowed of all his writings. It is neatly written on twenty-four pages of a little book about the size of the ordinary pocket memorandum. The occasional interlineations and amendations indicate that it was prepared for his own use. "Whether Washington composed the prayers or copied them from some source as yet unknown, has not been determined; but they are a revelation of that striking character which has been the wonder of the world." The following is a prayer for Sunday morning: "Almighty God, and most merciful Father, who didst command the children of Israel to offer a daily sacrifice to thee, that thereby they might glorify and praise thee for thy protection both night and day; receive, O Lord, my morning sacrifice which I now offer up to thee; I yield thee humble and hearty thanks that thou hast preserved me from the dangers of the night past, and brought me to the light of this day, and the comforts thereof, a day which is consecrated to thine own service and for thine own honor. Let my heart, therefore, Gracious God, be so affected with the glory and majesty of it, that I may not do mine own works, but wait on thee, and discharge those weighty duties thou requirest of me . . . pardon, I beseech thee, my sins, remove them from thy presence, as far as the east is from the west, and accept of me for the merits of thy son Jesus Christ, that when I come into thy temple and compass thine altar, my prayers may come before thee as incense . . . Bless my family, kindred, friends and country, be our God and guide this day and forever for his sake, who lay down in the grave and rose again for us, Jesus Christ our Lord. Amen."

Judgment of Historians on Washington.

Weems: "The noblest, the most efficient element of his character was that he was an humble, earnest Christian."

Aaron Bancroft: "In principle and practice, he was a Christian."

Chief Justice Marshall, in his biography, says: "Without making ostentatious professions of religion, he was a sincere believer in the Christian faith, and a truly devout man."

George Bancroft: "Belief in God and trust in his overruling power, formed the essence of his character."—From George Washington the Christian. The Abingdon Press, N. Y.

Lincoln's Religious Development.

Lincoln developed perfect trust in God. He was always a believer in the existence of God. He was always reverent toward the Bible. When a child he said his evening prayers at his mother's knee. When a lad, he received

a dying mother's blessing; when a young man he vowed to the "Eternal God" that if the opportunity came, he would give slavery a crushing blow; when he accepted the nomination for President, he implored "the assistance of Divine Providence;" when elected, he saw in the result the providence of God; when he left his home at Springfield to go to Washington, he declared that "without the assistance of the Almighty I must fail;" when he delivered his inaugural address, he expressed a "firm reliance upon him who has never yet forsaken this favored land;" when the battle of Gettysburgh was raging, upon his knees he prayed "mightily" for victory, and told the Lord "that this was his war, and our cause, his cause;" in his second inaugural he declared his "firmness in the right as God gives us to see the right;" in his last public address, three days before his death, his first words were those of recognition of Him "from whom all blessings flow;" the day before he was shot he said to his wife, "With God's blessing we may hope;" in the last conscious moment of his life, he expressed a desire to visit old Jerusalem and "see the places hallowed by the footprints of the Savior."

He had intended, as he said, to make a public profession of religion by uniting with some church; but, alas! the public profession was deferred too long. The assassin's bullet came all too soon. "After four tempestuous years, in the hour of victory, in an instant, in the twinkling of an eye, as it were, his career crystallized into that pure white flame which belongs only to the martyr for justice, law, and liberty" . . . and he was "translated by a bloody martyrdom to his crown of glory, his soul soaring upward to the God from whom it sprang, holding in his right hand four millions of broken fetters, clinking music more sweet and thrilling than harps of gold, struck with celestial hands. . . ."

"The spectacle of the Crucified One which is before my eyes is more than sublime; it is divine! Moses died for his people's sake, but Christ died for the whole world's sake! . . . Now would it not be the greatest of honors and privileges bestowed upon me if God in his infinite love, mercy, and wisdom, would put me between his faithful servants, Moses, and his eternal Son, Jesus, that I might die as they did, for the nation's sake!"—Lincoln.

John Hay called Lincoln "the greatest character since Christ."—From Abraham Lincoln, the Christian. The Abingdon Press, New York.

God's Faith in Man. Gen. 1:26.

I have chosen this text because it emphasizes, it seems to me, one of the constantly overlooked truths of the Bible, of history, of experience. We make much of man's faith in God; and in this we do well, for without faith it is impossible to please either God or man. Now man's faith in God is one of the imperial and creative facts of history; it speaks for itself; it is the genius of salvation, the father of heroism, the mother of sacrifice, the brother of service, the sister of mercy . . . therefore, without lightening, by the weight of a breath, the necessity for placing increasing emphasis upon man's faith in God, I wish to

(Continued on page 738)



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Zechariah and Mala-
chi] |
| 4. Deuteronomy and Joshua | 14. Isaiah I-XXXIX | |
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| 6. I and II Samuel | 16. Jeremiah, Vol. I | |
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Lamentations | |
| 8. I and II Chronicles | 18. Ezekiel | |
| 9. Ezra, Nehemiah and Esther | | |
| 10. Job | | |

NEW TESTAMENT

- | | | |
|-------------|--------------------------------------------------------|-----------------------------------------------------------------------------|
| 22. Matthew | 28. I and II Corinthians | 32. Hebrews |
| 23. Mark | 29. Ephesians, Colossians, Philemon,
Philippians | 33. The General Epistles
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I-III John and Jude] |
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consider with you another side of the shield of faith; I had almost said the dust covered side, the side which discloses God's faith in man.

First, God's faith in man is evidenced by the place man occupies in the scale of being. "And God said, let us make man in our image, after our likeness." Thus we are splendidly challenged to consider man's claim to distinction, to uniqueness, in the wide-ranging creations of the Almighty. What is it? It consists in the fact that man is made in the image of God; he thinks, he wills, he reasons, he loves, he creates, he bears the weight of Godhead, for glory or for shame, through all the epochs of his deathless career. . . . Man occupies a place of solitary grandeur in the scale of all created being . . . "But," you ask, "what has all this to do with God's faith in man?" Well, I assume that the Almighty, thoroughly understanding his business, never would have placed man in such an august scale of creation, without having entire faith that man is capable of meeting the demands required by his exceptional role. It was as if the good God had said, "O man, my frail human child, you are very dear to me . . .

. . . Go forth from my hand with the blessings of a faithful Creator. You shall be lonely, tempted, defeated; but your loneliness shall speak to my fellowship; your temptation shall call for my help; your defeat shall make possible my triumph. At last, having been faithful unto death, you shall come back home—home to the deathless and the tearless, home to God's hearth-home, to the holiness, the laughter, the love, and the music that dwells behind the stars." A second evidence of God's faith in man is . . . the task to which he has been assigned . . . dominion . . . Man was sent into the cosmic arena to master the physical forces . . . Consider, furthermore, the historic continuity of God's faith in man . . . But, my friends, I have reserved the supreme illustration of our truth to the last. It is our Lord and Saviour Jesus Christ . . . What is the greatest single event in human history? Is it not the calling of the Twelve Apostles? . . . The will that can bind or loose the bands of Orion chose twelve frail human wills to inaugurate the Kingdom of God among men. Unlettered, without social prestige, devoid of political power, lacking the emoluments of wealth, yet these twelve men, bigoted, selfish, sinful—are sent forth to conquer the world . . . God's faith in man is indeed a strong and vital truth, at once subduing and heartening. . . .—From **God's Faith in Man**. Shannon, Revell, New York.

The Bread of Life. John 6:33.

These are the words of Jesus . . . Every word is monosyllabic, Anglo-Saxon . . . Bread is not an ornamental thing; it is a substantial thing; it is the food of the body . . . The great writers of the world are simple. . . . The great preachers, like the great poets, have always spoken to the common heart . . . When Jesus begins by saying "I am," we know there is something coming. "I am the light of the world." (He quotes the other "I am's") . . . The first fundamental of the Christian religion is Christ himself . . . He comes to us in the holy record as a strange being of mystery and wonder, claiming an other-world

connection . . . He is a living fact. He not only says "I;" he says "I am" . . . Some critics would make of God a dead name, a mere personal entity, a formula for the world's development, a cold, bloodless abstraction . . . As we partake of him our daily waste is repaired. In him all our need is supplied according to his riches in glory. He not only communicates wisdom and righteousness and sanctification and redemption; he communicates himself. . . . Food means life, growth, strength; but it must be food of the right kind. The Lord Jesus suits every case, fulfills every need, meets every experience. As certain insects are colored by the leaves on which they feed, just so if we feed on Christ, we will become like him and our prayer will be answered.—From **Songs in the Night**. McLeod. Revell, New York.

The Hope of Glory. Col. 1:27.

. . . We need not dwell upon the strength and beauty of hope as a quality of our human nature . . . No words can be too choice nor too glowing to picture its beauty and its charm. Schiller has sung in immortal verse how hope is born with our infant life, plays about our growing youth, comforts our manhood, and cheers declining age, and even then, when the grave closes down upon the journey's end, we plant above it the fadeless blossom of hope. . . . For man, glory is to catch up with his nobler tendencies, his best longings after the highest good. It is aspiration achieved. Man is full of outlooks on the better, of stirrings for the higher . . . The glory which the Apostle had in mind is not individual and selfish, but is social. The communion of the saints in glory, the association of the perfect state . . . Glory is the vision of God . . . This is the crown of all. The old theologians talked of the beatific vision, the sight that makes happy . . . To the thinker, puzzled with problems, the ultimate good will then appear. To the artist, striving for the ideal, perfect beauty will then appear. To the simple soul that knows naught but to look and love, the fact of infinite love will be seen. That is glory . . . How is this hope realized? . . . We observe then that "Christ in you" means Christ known by you as a historic person. Let us remember that the reception of the facts of history is always an act of faith . . . This knowledge is, of course, incomplete, as all such knowledge must be, but it is very real, and the weight and value of it incomparatively great . . . Jesus of Nazareth is one of the most vivid and telling of all the outstanding personages of the past . . . "Christ in you" means Christ felt in you as a personal conviction, realized as a personal experience . . . "Christ in you" also means Christ as a rule of life and conduct . . . Thus in every way is Christ in us the hope of glory. Whether apprehended within us as a living principle, or apprehended by us as a historical fact; in the former view persuading us of our own immortal destiny, of God's unspeakably precious fatherhood to us, of his own sure Kingdom of truth and love; in the latter view establishing these concentrated hopes on the sure foundation of a faultless character, the peerless gem of all human history. . . .—From **The Hope of Glory**. Dargan. Revell, New York.

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Religious Review Of Reviews

(Continued from page 688)

In April, 1918, when submarine warfare had greatly reduced ocean tonnage, and American flour was almost worth its weight in gold in Africa, a ship was loaded in this country with American beer for the Congo ports. In August, 1918, when seventy missionaries were awaiting passage to Africa, only nine of them could sail because the only available steamer space was stowed with kegs, casks, barrels and hogsheads of alcoholic liquors. The United States exported 1,036,548 gallons of rum to Africa in the year 1916-1917, when the war made it difficult for other "Christian" nations to participate in this debasing traffic.—Christian Advocate.

BOLSHEVISM.

Shall We Allow This to Continue?

Under the above heading The World Outlook gives a page of extracts from foreign-language papers now published in this country. And yet some sentimentalists cry out against deportations and clamor for "liberty" and "freedom of speech!" What will they say if, failing to protect the homes and the business of America from the results of this propaganda, this revolution does "come in this country?" This talk to the ignorant, unthinking, misguided foreigner, or foreign-born American, is a firebrand which would start a conflagration terrible to contemplate.

The World Outlook says: Just how seriously our American government and our American institutions are menaced by our radical element is driven squarely home by the following quotations. If this foreign, anti-governmental element is willing to publish such statements the question arises, How far is it willing to carry on in secret?

"We know that the American Cossacks (the New York police) not only searched and beat up the Russian demonstrators in Washington Square, but that they also sent over some of them to the other world. Among those who were killed were children. They tell us that a policeman's horse stepped on a child and that the child's entrails were crushed out. They tell us that the police Cossacks wrapped up bodies and threw them into ambulances. Let the parents of the lost children come. The editors will use all means to find the killed and lost. So don't be afraid to talk about these horrors which happened in noisy New York under the very windows of the rich." (From a Russian Paper, New York City.)

"The workers of the whole world should organize economically—join everywhere they may work, the one big union. In this way only, fighting as one body, one for all and all for one, can we change the prevailing conditions so that the capitalist class will disappear entirely? The present bourgeois order will then be replaced by the republic of labor, where no work will be done for business purposes but for the benefit of mankind of the whole world." (From an I. W. W. Magazine—Finnish Language, New York.)

"The world war of capitalism has brought forth the catastrophe of the capitalistic system. . . . The working class will rule the whole. The rule of the working class is a social revolution. It signifies the victory of class struggle. With the abolishment of classes, the new system will have one class—the working class—at the head of society. That class will be the master over production. Therefore, when the capitalists tremblingly predicted the approach of the new danger they really felt the coming of their end, because the social revolution brings with it the merciless destruction of capitalism. "In the other countries (than Russia)—England, France and America—the bourgeoisie endeavors, with more or less success, to decrease, check, or entirely disarm the class struggle. In this line America is the first, unlike other countries, to try to break the class struggle by old played-out means. . . . However, the mad despicable effort will not succeed because America undertakes alone an impossible fight, a fight that will be more fatal than the world war, and, in spite of everything, will have only one end, and that is the collapse of the capitalist system. . . . The earthquake will come, and with the occurring strikes the revolution will

come in this country (the United States) slowly but surely. (From a Slavic Paper, the same as above.)

"When these lines shall reach the light of day our fellow workers will have been several days on their enforced journey. The statue, made ridiculous by the name of Liberty, points with forbidding hand after the brethren dragged from our banks." (From a Hungarian Newspaper, New York.)

A ray of light breaks through over on the "Touch of Mischief" page. "A Reader" is telling what Annie, the Hungarian maid, said:

"What's the matter with them? What do they want? America's a good country. The best country. They get more money here than back in Europe. What they come here for? For the great big money. Now what they want? They try to make America like Europe. Bah!"

All this in a brand of broken language only intelligible to the initiated.

"They not know when they well off. They forget how it was in Europe. If they not like it here, why don't they go back?"

Pointing to our dog's blanket bed, she spat out venomously.

"In Europe, they had not that to sleep on. I had not that to sleep on. But I know now I have a good bed.

"I no can read," she railed on. "I no can write. In the old country no poor people can read or write. If I born here, I could read and write. Here everybody go to school.

"Huh! What they want? They make me sick. America's the best country."

Maybe if the press, particularly the foreign language press, would give some space to the preachings of Americanized folk like this loyal woman, it would open the eyes of some others.

"The Baptist" says that 10,000 people gathered in the Chicago Coliseum on a recent Sunday to protest against restrictions on free speech in America. The principal speaker was Rabbi Judah Magnes of New York, and he is reported to have declared that the main purpose in the movement which he represents is to do away with private ownership of property.

Mr. Magnes said:

"The old and glorious America made its first utterance to the world in the Declaration of Independence. It maintained the right of the people to alter or abolish existing governments and to institute new ones. But it has become treasonable to give utterance to such thoughts in the America of today. We are told that America has had its revolution, and that further fundamental changes are not necessary and not to be permitted. We answer that fundamental changes are needed in the world today fully as much as when the Declaration of Independence was written. For example, political dictatorship must be taken out of the hands of the minority, of the privileged few, and the political power must be placed in the hands of the great masses of the people."

Mr. Magnes asked for evidence implicating organized groups in open advocacy of or secret plotting for the use of force and violence. If Mr. Magnes asks such a question, he is either densely ignorant or wilfully dishonest. Not content with this, the rabbi went on to urge that those who openly advocate the overthrow of our government by force or violence should go unmolested. "Let them advocate it," he urged, "so long as no overt act is committed."

Do we understand that this religious teacher would allow any man to say anything he wished at any time and in any place? Would he favor keeping hands off from one who, on the streets of his city or in a hall, publicly advocated rape?

By way of contrast consider the words of Atty.-Gen. A. Mitchell Palmer:

"It has been urged that the sacred right of free speech is involved in this process of enforcing the law against anarchists. I would be the last man to do a single act or say a word which would impinge upon the right which has always been sacred to Anglo-Saxon people—the right of free speech. But it does seem to me that if the government has the right of self-defense there must be a dead line over which

(Continued on page 742)

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"Tomorrow" may be TOO LATE

(Continued from page 740)
men cannot go in speech without being held accountable for their acts."

An ex-soldier writing in The Religious Telescope, says :

The first soviet ark has taken from our shores several hundred potential and deadly germs. I am glad they have gone. During the war, the radicals were against me and against four and a half million other men serving under our colors, just as much as any German soldier in the trenches. In fact, they were more against me than the German soldier, because the German soldier took his chances and fought man to man.

Once the war was over, the radical element has tried to disrupt the nation in a thousand underhanded ways. They crept into the good graces of organized labor and fooled them. They taught labor a justification of broken contracts, of sabotage and outlaw unions, and production has dropped far below normal. They fomented every large strike within the past year. They advocated violence, bombing and shooting, and every foul means of winning their point.

They have preached their unwholesome doctrine of discontent the length and breadth of this land.

They have advocated the seizure of production and the elimination of all legal authority.

They are utterly opposed to religion of all forms, and every radical, foreign-language paper they send out flares with big type the fact that the churches must go. They know that so long as men and women belong to and support churches, that the radical never will secure control. So long as a man keeps faith with God and lives his life in accordance with

Bible principles he never will listen for a minute to the red propaganda. That's why the radicals are against the churches of the United States.

They have been and always will be against decent ideals, Americanism, contented labor prosperity, and the churches of the world.

* * *

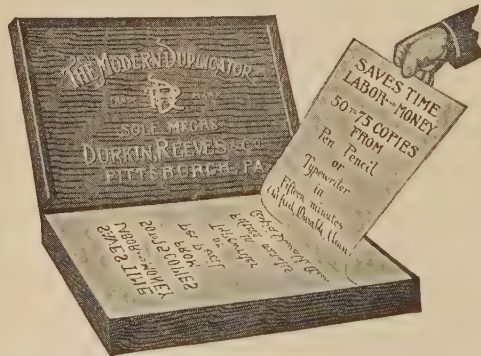
Religion to Make Man Normal.

Nothing at all on religion has been the solution by which American education, outside church institutions, has settled the difficulty of keeping peace among the different religious creeds which throng into the common schools and the secular universities. It amounts to ignoring facts—which is the ultimate sin in the eyes of science. People do have religion; it is in the deepest analysis as powerful an influence as anywhere affects the thoughts and deeds of men. No survey of humanity can be complete which overlooks the religious factor in human motives, and that is the same as saying that either psychology or sociology taught on a non-religious platform is untrue to reality.

Columbia University came up against these educational considerations when revising its curriculum. The faculty determined on a required course for freshmen, laying foundations for citizenship by a scientific study of the forces that have built existing civilization. Government, industry, commerce, education, were given each its place in the scheme, and then the curriculum committee found itself faced by the necessity of taking religion into account. A sub-committee was intrusted with the duty of preparing a syllabus on religion as a civilizing force, and its report was in due time incorporated.

(Continued to page 744)

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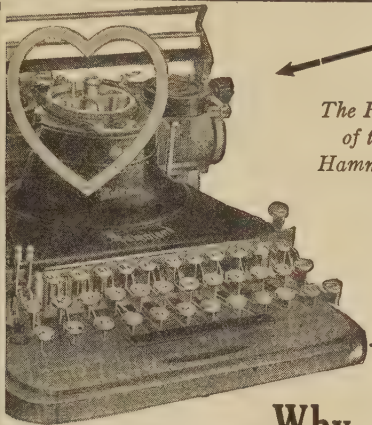
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(Continued from page 742)
ated in the schedule of instruction which every freshman in Columbia is this year pursuing.

Teachers are directed by the syllabus to inculcate three principles at the outset: (1) Religion belongs to the conscious life of every normal man; (2) theology is not religion, just as geology is not the earth; (3) but the religious experience of man ought to be thoroughly and systematically studied, and the product of that study is the science of theology. This is enough to sober the cocksure youngster who comes to school boasting that he knows too much to bother his head about religion. Such a brash young infidel will henceforth find Columbia University telling him at the outset that, so far from being extra smart, he is really a subnormal defective; if he hasn't any religion he will have to get some before his university agrees to mark him as a complete human personality. Such an attitude in such a university would have been undreamable ten years ago; as an educational actuality today it betokens an educational trend of the highest promise for national and personal conscience.—The Continent.

* * *
A Porto Rican judge says that the New Testament is the chief need of Latin American youth.

Sr. Emilio del Toro, Judge of the Supreme Court of Porto Rico, recently gave a message to the Puerto Rico Evangelico, of which the following is an English translation:

"If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves on the human conscience of this world."

* * * The Strike of the Laymen.

The Laymen's Association of Southern Illinois Conference adopted the following resolutions: Whereas, The present is a time of general ferment and unrest, especially among the industrial classes, and

Whereas, This spirit has taken the form of a series of strikes by various organizations, demanding higher wages, shorter hours, better working conditions and decreased cost of living; now therefore be it

Resolved, That the time has come for a General Laymen's Strike; and that we do here and now declare a strike —

First.—For Better Hours: that instead of a six or eight-hour day, four days a week, we call for not less than twelve hours a day, seven days a week, to be given to increased, more effective devotion to the work of the Master and the upbuilding of our beloved church.

Second.—That we demand Increased Salaries for our faithful pastors, and better wages for ourselves; the latter to be paid by the joys of personal service and the knowledge of helping others to a higher life.

Third.—For better relations between Capital and Labor. That while we continue to contribute of our cash according to our ability and consciences, we add more labor, in the way of personal service for the church, the Sunday School and the community.

Fourth.—For better Living Conditions. That henceforth we strive to live on a higher intellectual and spiritual plane; that our influence as laymen may count for the most possible in a general world uplift, as planned by the great Centenary Movement of our church.

Fifth.—That we urge a Sympathetic Strike on the part of the lay membership of all other Christian denominations, in a consolidated effort to right the wrongs of our nation and the world.

Sixth.—That we strike for home at the close of the Conference, determined to live these principles in our homes and communities; to help build up a broader, all-embracing spirit of Christian fellowship, and do all in our power to advance the interests of a progressive Methodism, as set forth in the sessions of this sixty-eighth Annual Conference.—Christian Advocate.

* * *
The growing intelligence of America is reflected in a new attitude toward books. During the Civil War neither the North nor the South thought seriously of providing reading matter

for the armies. But during the past fifty years America has become a reading nation; so much so that the government felt it necessary during this war to ship no less than two million books overseas. This new interest seems to be spreading more and more widely each year. The librarian in one of our largest Massachusetts cities reports that whereas the per capita circulation of books from the library in 1900 was 2.6, today it is nearly 8. People in that city are reading today three times as much through the public library as they did twenty years ago.—The Congregationalist.

* * *
In hearing the cases of three youthful defendants brought before him charged with breaking into a store, Judge J. Gratton MacMahon of the county court in Brooklyn recently blamed the lack of moral training in public schools for the present wave of juvenile crime. He particularly deplored the lack of religious training in the schools. "The public schools have no future influence on these boys," he said. "They have no respect for God; they have no respect for morals. . . . Besides taking the Bible out of the courts, they have chased Christ from our public schools, and there is no one who will take his part and call him back. The nation without a belief in God is soon stranded."—The Continent.

* * *
Mr. Jenkins, the American Consular Agent who was kidnaped and otherwise maltreated by Mexicans, is, it seems, a Christian, interested in helping the people among whom he lives. He is from Tennessee and takes an active part in the American church life in Puebla. He has many business interests, owns several plantations and a knitting mill employing five hundred Mexicans. The finest hospital in Mexico and certainly the best equipped is that which Dr. Conwell of the Baptist Mission directs. This is a gift of Mr. Jenkins. A farm for a Boy's Industrial School to be under Methodist direction is another project in which he is interested.

* * *
Professor Vittorio Bani lectured lately at Rome on "The Gospel in Italy from 1870 to Today." He affirmed that evangelical teaching has forced the Roman clergy to study the Gospel, and brought about desertions from Romanism.

He said:

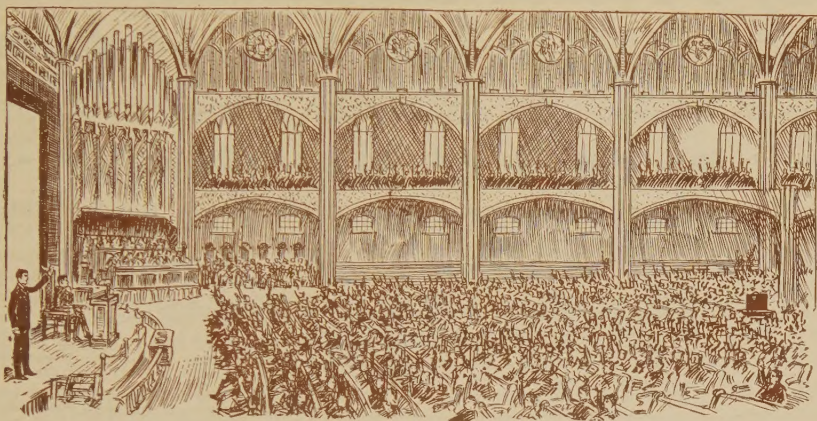
"In response to a demand which we have created among the people, the Roman authorities were constrained to issue a new and excellent translation of the Gospels. This was sold at a low figure through the agency of the Society of St. Jerome. I know not how many Catholics bought this precious little book, but, notwithstanding the fact that in the preface a pinch of pepper was thrown in our evangelical faces, those who made most use of the edition and distributed tens of thousands of copies were just the evangelicals.

"This frightened the Vatican. It prohibited further publication and called in all copies. In place of this edition it issued another bound up with a large catechism. It reasoned in this fashion: "The Gospel alone is a poison which kills Catholicism in its readers. The catechism is the antidote." The book so equipped is practically dead. No one bothers to distribute it, and since the Italian people have no fear of excommunication, our editions run from one end of Italy to the other."

Of Italian Catholicism in general, Professor Bani says:

"It is not at all what it was fifty years ago. Today there are two Catholicisms, an old one which follows the pope, believes in the pope, thinks with the pope's head, loves what he does and hates what he hates, which would overthrow Italy to replace the pope on his throne. This Catholicism is a poor minority dominated by ignorance, fear of hell and by economic and political motives.

"The great majority belong to a new type, liberal Catholicism. It sees in the pope the traditional head of the church, but nothing more. It remains in Catholicism as an historical religion because it is not able to adapt itself to the rigidity of evangelical worship. Yet its orientation, and we speak of the large majority of the educated classes not excluding a part of the clergy, is more towards the Gospels than towards the Vatican."



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An examination of the salaries in our border conferences will show that salaries are utterly inadequate. On this account many ministers in our white conferences are answering calls from the North. Large numbers of our colored preachers are actually suffering and their families would be reduced to actual want were it not that they supplement their salaries by out-

side work. The need of to-day is for salaries that shall support ministers in comfort with ample funds for books and for the education of their children.—Wilbur P. Thirkfield.

There is no more important matter before the Church to-day. It is all very well for to talk about the virtue of a self-sacrificing ministry, but most of us appreciate the virtue when someone else is doing the self-sacrificing. It is simply impossible for vast numbers of our ministers to work effectively on the salaries they are now receiving.—Francis J. McConne

The matter of the support of the ministry is getting to be a most serious one. The Church will be compelled to take better care of its ministers or to be content with an inferior class of men to do the work. That spells failure. There is but one course for us to pursue at that is for us to make more adequate compensation for the need of the minister and support.—William F. Anderson.

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